

INTRODUCTION

(Modified from the First Edition)

The Pāli language was derived from ancient Sanskrit, its former name was मागधी, the dialect of the Magadha country, now called Bihar. Māgadhi received its new name Pāli from the Sanskrit word पालि (a line), which has the secondary meaning, *the text as distinguished from the commentary*. The commentaries refer to the original Māgadhi Tripiṭaka as पालि, gradually the connotation of the word was enlarged and it came to be applied to every composition in Māgadhi and consequently to the language itself.

2 The language was the Vernacular of ancient Magadha, in which the great Buddha preached his Doctrine to the people, and Aśoka inscribed his immortal messages to generations. A study of Pāli is of great use to the student of philosophy and ancient history, yet the want of a text-book on Pāli grammar presents a great difficulty to the beginner, because all the books on this subject are in foreign characters. The aim of the present little volume is to help the young learner who has acquired an elementary knowledge of Sanskrit.

3 In the treatment of the verbs, I am following the Sanskrit system with its ten conjugations, and not the Pāli one with seven. The latter system which puts the roots of the Sanskrit, 2nd, 3rd and 6th conjugations under 1st, cannot account for the irregularities in the conjugation of the verbs of the suppressed classes. I have not treated the ātanopada, which is rarely represented in literature except in Poetry and in the passive voice, where too its presence is an exception rather than a rule. Similarly

I am dispensing with the three Preterite tenses, whose use is seldom found to be made by Pāli authors. In declension also, I am trying to avoid that multiplicity of forms in which the Pāli grammarians indulge excessively. The aim of the Pāli grammarians to explain irregularities without reference to the Sanskrit rules is quite futile and deserves to be discouraged. After all one has to remember that Pāli has been a Vernacular and has never been rigorous in the application of grammatical rules to restrain its natural flow.

4 Students wishing to appear for the Matriculation or Entrance Examination are recommended to study the elements of Sanskrit grammar before going in for Pāli. Those who are advanced will find a study of Pāli very delightful as it may form the joining link between Sanskrit and their mother tongue.

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Poona, 30-12-15 }

ERRATA

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Preface to the Fourth Edition

The special feature of the Fourth Edition is the addition of charts of the Roman, Burmese, Sinhalese, Siamese and Brāhmī characters for the use of those scholars who want to read Pālī books printed outside India. Thanks to the University of Bombay and Mahābodhi Society who are printing Devnāgarī editions of the Pālī texts under the editorship of Prof N K Bhagavat, M A, and Rev Rāhula Sankṛityāyana, it will not be long before the whole of the Tripiṭaka will be available in Devānagarī. Still the knowledge of the vast commentarial literature and the deciphering of inscriptions will continue to require an acquaintance with these different characters.

Thanks are due to Mr B V Amrute B A of Bombay for making elaborate lists of misprints, omissions and repetitions occurring in the Third Edition. His suggestions have proved highly useful in preparing the copy of the Fourth Edition.

My thanks are also due to Mr N V Tungar, काम्यतर्क, पालीनिर्णय, Pālī and Sanskrit Teacher, New English School, Poona, who made useful suggestions and also corrected proofs. Suggestions and corrections from Teachers and Students will be welcome.

Dandia Bazar, }
Baroda }
1-9-40 }

C V J

LESSON I (पठमो पाठो)

The Alphabet

§ 1 As an elementary knowledge of Sanskrit grammar is essential for the proper study of Pāli, it is assumed that the student of this book has gone through the declension of Sanskrit substantives, and conjugation of Sanskrit roots in the ordinary tenses and moods

§ 2 The Pāli alphabet is the same as the Sanskrit, with slight modifications, as will be seen from the following table —

Vowels (सर)

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ए e, ओ o

Consonants (व्यञ्जना)

क ka ख kha, ग ga, घ gha, ङ na (कवर्ग)
 च ca, छ cha, ज ja, झ jha, ञ ña (चवर्ग)
 ट ta, ठ tha, ड da, ढ dha, ण na (टवर्ग)
 त ta, थ tha, द da, ध dha, न na (तवर्ग)
 प pa, फ pha, ब ba, भ bha, म ma (पवर्ग)
 य ya, र ra, ल la, व va, श sha, ष ha, ङ la

Niggahita (Anuswāra) — (a dot on the top of the headline)

§ 3 Mark the absence of ऋ, ॠ, ॡ, वे, औ, श and ए, which are used in Sanskrit but not in Pāli. The Visarga () is also wanting. On the other hand ऌ is an addition to the Pāli alphabet over the Sanskrit system. An inherent अ is present in all the consonants. If it is to be deleted a nether stroke ˘ is put at the foot, thus क˘ k, च˘ c, ई˘ n etc.

Ending vowels are represented by the same symbols which are used in Sanskrit, e g क ka, का ka, कि ki, की ki, कु ku, कू ku, के ke, को ko, कं kaṃ, रु ru, रू ru.

Siamese characters, which are based on the Nāgarī, are used in Ceylon, Burma and Siam respectively for the printing of the Pālī texts. Advanced students are advised to study one of these characters.

LESSON II (दुतियो पाठो)

Rules of change

The Pālī language is derived from an old form of the Sanskrit language. When words from the older tongue were corrupted and found currency into the new one, they underwent certain phonetic changes. These rules are given in this lesson for reference. The student should not try to deduce Pālī words from his Sanskrit vocabulary with the help of the rules, as their application is not absolute in all cases, but he can trace the origin of Pālī words with their help. Advanced students may refer to the Wilson Philological lectures by Dr Bhandarkar or a similar treatise on Philology for the scientific theory underlying these working rules.

§ 6 ~ Vowel changes

(1) 'दीर्घत्वं ह्रस्वसंयोगानुस्वारयोः ।' "A 'long vowel' is made short when followed by a conjunct consonant or an anuswāra, e.g. मार्ग-मग्ग *m* a way, ईश्वर इस्सर *m* the Lord, कूर्म-कुम्म *m* a turtle, शाला-माल *f* to the school, नदी-नदि *f* to the river, अभि-भु-भुम्भ *m* to the conqueror."

(1-a) When the Anuswāra on short vowels is dropped the latter are lengthened e.g. सिंह-सीह *m* a lion, विंशति-वीमति *f* twenty, दंष्ट्रा-दाठ *f* the jaw.

* *Exception* A vowel followed by ळ is not made short e.g. गुह-गुळ्ह *adj* secret, मूढ-मूळ्ह *adj* foolish, रुढ-रूळ्ह *pp* grown.

(2) ऋ in Sanskrit words is changed to अ, इ or उ in the corresponding Pālī

घृत घत, *n* ghee, कृत-कन *pp* done, गृह-गह *n* house, मृत-मत *pp* dead

ऋषि-इसि *m* a sage ऋद्धि-इद्धि *f* prosperity, धृति-धिति *f* courage, मृग-मिग *m* a beast, a deer

ऋतु-उतु *m* a season, ऋजु-उजु *adj* straight, ऋषभ-उसभ *m* an ox, घृषभ-युसभ *m* an ox

(3) ऐ is changed to ए and औ to ओ शैल-सैल *m* a summit, तैल-सैल *n* oil, वैर-वैर *n* enmity, कौशाम्बी-कासम्बी *f* name of a town, गौतम-गोतम *m* name of a man

(3a) औ is changed to आ गौरव गारव *m* respect

(4). The vowels in the words पुरुष a man, इषु an arrow, पुस्तक a book etc undergo arbitrary changes and the words are changed into पुरिस *m*, उषु *m*, पोत्थक *n* etc

(5) The visarga () preceded by अ is changed to उ after अ and is dropped after other vowels, *e g*

बुद्ध —Here the visarga being preceded by अ is changed to उ which being combined with the preceding अ becomes ओ according to rules of Sandhi and we get बुद्धो, the Buddha

बुद्धा, मति, धनु become बुद्धा *m*, मति *f* talent, मत्स् *f* mother-in-law, the visarga being dropped

§ 7 Consonantal changes

• (6) इ and ह are respectively changed to छ and ङ्ह, *e g*, दाडिम दाळिम *n* a pomegranate, गुड-गुळो *m* a ball, पीडयति पीळयति tortures, बाढम्-बाळ्ह् *adv* exceedingly

(7) श् and स् are changed to स् आकाश-आकास *m* space, शश-ससो *m* a hare, शेष-सेस *adj* remaining, परप-परस *adj*. cruel

§ 8 Changes regarding conjunct consonants

(8) The first member of a conjunct consonant in a Sanskrit word is dropped in its Pali form and the remaining member is doubled, *e g*, भुक्ष-भुज eaten, पण-पण्ण a leaf

(9) If the first member of a conjunct consonant so doubled, is the second letter of a class (यग्ग), it is changed to the first letter of the same class, and if it is the fourth, it is changed to the third —

e g, अर्थ meaning-अर्थ, according to rule 8 अर्थ-अर्थ, *m* as अ is the 2nd letter of the तवग्, दुग् दुग्-दुग् *n* milk दुग्-दुग्-दुग् *pp* greedy

(10) The remaining member of a conjunct consonant is *not* doubled at the beginning of a word, *e g* स्मरित a mistake-स्मरित *pp* (and not स्मरित) ज्ञानम्-ज्ञान *n* knowledge (not ज्ञान)

Nor is it doubled after a nigghaṭṭa, *e g*, संताप-*fear*-संतापो, (and not संतासो)

This doubling is optional in a compound, *e g* पञ्चाय सहितो मपञ्चो or मपञ्चो *wise*, नरस्स स्मरित नरस्मरित or नरस्मरित a man's mistake

(11) अ is doubled after न्, *e g* गेयम् *n* a song-गेय, पेयम् *n* a drink-पेय

(12) ' म् न् अ वा ना अन्याना लोप, द्विष्य शेषदेशयो । "

When म्, न्, अ or व् stands as the last member of a conjunct consonant, it is dropped, and the remaining member is doubled (Rule 8 is superseded by this and by the subsequent rule 14) युग्म a pair-युग्म *n* स्मृति-स्मृति *f* recollection (म is not doubled See rule 10) But मरणस्मृति or मरणस्मृति recollection of death नग्न-नग्न *adj*-naked, मीम्य सोम *adj* mild, अध्या-अध्या-अद्या *m* a road, ध्वंस-ध्वंस *m* destruction

(a) *Exception* —न ह्युक्तानाम्। This change does not take place when म्, न्, अ or व् are combined with ह्, *e g* मह्य-सह्य *adj* bearable, वह्नि-वह्नि *m* fire, मुह्यति मुह्यति faints

Mark the inverted position of ह् which does not stand as the first member of a conjunct consonant except in the word ब्राह्मण *m* a Brahman, and ब्रह्म *m* God Brahman

(13) म् is not dropped in the conjunct consonants एम and न्म, and न् in म्म, *e g*, उन्माद्-उन्माद् *m* madness कम्पाय-कम्पाय *adj* spotted जल्म-जल्मो *m* a rogue, निम्न निम्न *adj* deep, स्म is either retained or changed to म् *e g*, तस्मिन् or

तग्नि in it ; उष्मा-उस्मा *m.* heat ; अश्मा-अस्मा *m.* a stone ; भस्म *n.* ashes.

(14) “ सर्वत्र रस्य लोपः । ” *२* whether the initial or final member of a conjunct consonant is dropped and the remaining member is doubled; e. g. मार्ग-मग्ग *m.* the way ; वर्ण-वण्ण *m.* colour ; चक्र-चक्क *n.* a wheel ; दरिद्र-दळिद्द *adj.* poor.

Exceptions : आदर्श-आदास्स *m.* a mirror ; दीर्घ-दीर्घ *adj.* long ; शीर्ष-शीस्स *n.* the head.

(15) ये is changed to रिय and the preceding vowel, if long, is made short; e. g. आचार्य-आचरिय *m.* a teacher ; धार्य-धरिय *m.* effort ; भार्या-भरिया *f.* a wife ; सूर्य-सुरिय *m.* the Sun ; आर्य-अरिय, अर्य *m.* a nobleborn person.

(16) हँ is changed to रह ; e. g. अर्हति-अरहति *deserves* ; गर्हति-गरहति *censures* ; अन्तर्हित-अन्तरहित *pp* concealed.

(17) इ is inserted between the two members of a conjunct consonant whose final member is रु ; e. g. बलेश-बलेश्च *m.* torture, sin ; मग्न-मिल्ल *pp.* ill ; मग्न-मिल्ल *pp* faded.

(18) Similarly इ is inserted between the two members of the conjunct consonants in the words रण the string of a bow ; ही shame ; स्यात् may be ; श्य a temple ; यत्त a diamond ; ह्य् yesterday ; श्री prosperity etc., which are respectively changed to त्रिया, *verb.* हिरि, *f.* मिया, *verb.* चेतिय, *n.* पत्तिर, *n.* हिर्यो, *ind.* मिरि *f.* etc.

Rules 15 to 18 cover cases of Epenthesis (insertion of a letter in the middle of a word).

(19) ए in combination with another consonant is changed to ए. सर्व-सव्व-सव्व *adj.* all ; पर्वत-पत्तणो *m.* a mountain ; वाग्यम्-वर्य *n.* a poem.

(20) ए, ए, ए, and ए are respectively changed to ए, उ, इ and ए at the beginning and to ए, उ, उ and ए in the middle of words ; e. g. स्वाय स्वाय *m.* clarity ; ग्राह-गह *n.* dance ; मद्य-मज्ज *m.* wine ; पुनि-पुनि *f.* splendour ; एतत्त एतत्त *A* meditation ; प्रथमप्राथम-पटमप्राथम the first stage of meditation ; स्वायम्-धाय *n.* strength ; वज्ज-वज्ज *n.* a thing.

Exception : उद्यान-उत्थान *n.* a garden.

(21) स् and ष् are changed to इ or ह् according to their position in a word e.g., ग्मान्-गमन *n* a place गृहम् गृह *n* a gentleman बाह-बह *n* wood

(22) ध्, झ, स् and ष् are changed to ह् e.g., सत्य-सत् *n* truth, आश्चर्ये अश्चरिय *n* wonder यम-यम *m* a calf, a young one अप्सरा-अप्सरा *f* a nymph

(23) क् स् and झ् are changed to र् or ष् according to their position in a word e.g., शुष्क-शुष्क *adj* dry स्वध-गन्धो the shoulder, a part क्षान्ति-गन्ति *f* forgiveness, भिक्षु भिक्षु *m* a monk

(a) झ् sometimes changes to ह् or ह् e.g., भुक्ष्य भुक्ष *pp* agitated, इक्षु-उक्षु *n*. sugarcane क्षमा क्षमा *f* the earth (क्षमा *f* forgiveness) क्षण एव *m* a festival, (गम *m* a moment)

(24) स् and ष् are changed to ष or ष् e.g., स्पन्दनम्-स्पन्दन *n* throbbing, पुष्प-पुष्प *n* a flower

(25) ष्य, ष्य् and झ् are changed to र् or ष्, e.g., न्यायन-न्यायेन *m* with justice, कन्या-कन्या *f* a girl अरण्ये अरण्ये *n* in a forest ज्ञान-ज्ञान *n* knowledge प्रणवा-प्रणवा *f* with wisdom

Conjunct consonants mentioned in Rules (20) to (25) preceded by the niggahita (—) undergo those changes which they would do at the beginnings of words, e.g., कंथा-कंथा *f* desire धन्या-धन्या *f* a childless lady etc

(26) ञ् is changed to ञ्, उष्ण-उष्ण *adj* hot, कृष्ण-कृष्ण *adj* black

Rules 19-26 supersede Rules 8-18

§ 9 Ending consonants

(27) A consonant (represented with a nether stroke as क्, ग् etc) is dropped at the end of a word, e.g., सम्यक्-सम्मा *ind* rightly, भगवान्-भगवा *n* the Blessed One, स्वर्-मिया should be

(a) But the ending म्, and the ending र् or इ of a pronoun are substituted by a niggahita, e.g., बुद्धम्-बुद्ध to a Buddha, कन्याम्-कन्या *f* to a daughter, एतत्-(इ)-एत *n* this, that, यत्-(इ)-यत् *n* which etc

(28) The ending *visarga* or *स्* or *र्* preceded by *अ* is changed to *ओ* together with the preceding *अ*, and is dropped when preceded by other vowels = *इ*, सर्वत -सर्वता and in all respects, बुद्धा -बुद्धा *m* Buddhas, रचि -रचि *f* the beauty, भिक्षु -भिक्षु *m* a monk

(29) The ending *द्* of a pronoun or in an *upasarga* and the ending *स्* often reappear when followed by vowels e.g., एत + अहोसि = एतदहोसि this happened, ताव as long + एतथ here = तावदेतथ also तावेतथ, पाता in the morning + एव only = पातरेव, पातोऽव

(30) *स्*, *इ*, *म्*, *त्*, and *द्* are often inserted (a) either as revivals from Sanskrit forms or (b) by analogy to such insertions ~~सकं~~ सकि once + एव only = सकिदेव, पुन again + एव = पुनरेव, पुनदेव, याव upto + अर्थ requirement = यावदर्थ

LESSON III (तत्तियो पाठो)

§ 10 Declension of substantives in Pali is based upon the same in Sanskrit with a few changes There is no dual number and except in the case of substantives ending in *अ* the dative case is the same as the genitive The acc plu is the same as nom plu except in the declension of substantives ending in *अ* The instrumental plural and ablative plural forms and the nominative, accusative, and vocative plural forms are identical except in nouns ending in *अ*

§ 11 The following are the cases (विभक्तियो) with their names in Pali in brackets ()

The nominative (पठ्मा) denotes the subject and the accusative (दुतिया) the object of a sentence The instrumental (तत्तिया) denotes the person or thing with or by whom something is performed, and the dative (चतुर्थी), the person to whom or for whom something is given or done The ablative (पंचमी) shows the starting point The genitive (छद्दी) stands for the possessive in English and the

locative (सत्तमी) shows the place (in, on, upon, at, etc)
The vocative (आएपनं) is used to address persons

§ 12 Masculine nouns ending in अ

Case	Terminations	
	Singular	Plural
Nom	आ	आ
Acc	म्	म्
Instru	एन	एहि, एभि
Dat	आय, स्म	न
Abl	आ, स्मा, स्हा	एहि, एभि
Gen	स्स	न
Loc	ए, स्मि, मिह	एसु
Voc	—, आ	आ

Note —Before terminations beginning with vowels, the ending अ of the noun is dropped. The ending म् is changed to a niggahita in the accusative. Before न the preceding अ is changed to आ. Thus we may take the noun बुद्ध (the Enlightened One) and decline it —

Case	बुद्ध	
	Singular	Plural
Nom	बुद्धो	बुद्धा
Acc	बुद्धम्	बुद्धे
Instru	बुद्धेन	बुद्धेहि, बुद्धेभि
Dat	बुद्धाय बुद्धस्म	बुद्धान
Abl	बुद्धा, बुद्धस्मा, बुद्धस्हा	बुद्धेहि, बुद्धेभि
Gen	बुद्धस्स	बुद्धान
Loc	बुद्धे, बुद्धस्मि, बुद्धमिह	बुद्धसु
Voc	बुद्ध बुद्धा	बुद्धा

Note —The forms बुद्धो, बुद्धा, बुद्ध, बुद्धेन, बुद्धाय, बुद्धस्म, बुद्धानं, बुद्धा, बुद्धे, बुद्धेसु and बुद्ध are from the corresponding Sanskrit बुद्ध, बुद्धा, बुद्धम्, बुद्धेन, बुद्धाय, बुद्धस्य, बुद्धानाम्, बुद्धात्, बुद्धे, बुद्धेषु and बुद्ध. The forms बुद्धे (acc plu), बुद्धस्मा, बुद्धस्हा, बुद्धस्मि, बुद्धमिह are borrowed from pronominal declension. बुद्धेहि seems to be from बुद्धे, बुद्धेभि (from Vedic बुद्धेभि), is

used in poetry बुद्धे (nom sing) and बुद्धासे (nom plu) are rare forms बुद्धासे is a rare form of the nom plural

§ 13 The Padas

In Pali there are both the padas परस्मै and आत्मने as in Sanskrit, but any root may take terminations of either. As a rule, the परस्मै (परस्सपद) is commonly used, the other (अत्तनोपद) being confined to the passive voice and poetry. The student should always conjugate verbs in the परस्सपद unless specifically asked to give the अत्तनोपद forms.

§ 14 The present tense

The terminations of the present tense are the same as those in Sanskrit, except 1st person plural, i.e.,

Person	Singular	Plural
1st	मि	म
2nd	सि	थ
3rd	ति	अस्ति

Before मि and म, the preceding अ is lengthened अ in अस्ति is dropped after other vowels

§ 15 The First Conjugation

The Pāli grammarians represented roots with an ending vowel, as गम, वस etc and not as गम्, वस् etc as in Sanskrit. But the ending अ of a root is dropped when the conjugational sign is added.

अ is the sign of the first conjugation before which the penultimate short and the ending vowel take their गुण

अ has no guna. The guna of इ, ई is ए and of उ, ऊ is ओ. Thus

नी to carry = a root + अ conjugational sign = ने + अ

or भू to be = भ + अ = भो + अ

ए and ओ followed by other vowels are changed to अच् and भच्. Thus

ने + अ = नच् + अ = नय the base of the root

भो + अ = भच् + अ = भव " "

Conjugate गम (गच्छ) to go.

Person	Singular	Plural
1st	(अहं) गच्छामि (I) go.	(मयं) गच्छाम (we) go.
2nd	(तू) गच्छसि (thou) goest.	(तुम्हें) गच्छथ (you) go.
3rd	(सो, सा, ते) गच्छति (He, she, it) goes.	(ते, ता, तानि) गच्छन्ति (they) go

Decline like पुद्गल

द्विह्वर a servant	सिंह [सिंह] a lion.
आपात a pit.	मृग [मृग] a deer
पानर a monkey.	धम्म [धम्म] the truth, the religion, the doctrine.
वृक्ष [वृक्ष] a tree.	मच्छर a bedstead, a cot.
पुत्र [पुत्र] a son.	भार a burden
शस्त्र [शस्त्र] a sword.	पर्वत [पर्वत] a mountain.
पश्चात्त [पश्चात्त] an enemy.	आचार्य [आचार्य] a teacher.
ग्राम [ग्राम] a village.	प्रश्न [प्रश्न] a question.
भूप a king.	मुसुमार [मुसुमार] a crocodile.
अश्व [अश्व] a horse.	
वर a man.	

Some roots of the 1st conjugation

खन to dig	सर with अनु [अनु] (अनुसरति) to follow.
हर with वि (विहरति) to live.	नि [नि] (नयति, नेति)* to lie down.
वद with औ (अवदु) to advise	नी (नयति, नेति)* to carry.
जि to conquer.	पत to fall.
कम with नि (निजम्) (निसरमति) to start.	पुच्छ [पुच्छ] to ask.
धाव to run.	वाच to beg.
धस to live.	गम (गच्छति)† to go.
खाद to eat.	

Indeclinables (अव्ययानि)

न not.	सन्निकं into the presence, near.
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* अन् and अच् in roots, prefixes and bases are optionally changed to ए and ओ respectively.

† The base of गम is गच्छ.

Exercises for translation

A १ किं करो आवाट खणति । २ वानरा रुक्खेसु विरहन्ति । ३ अहं पुन ओवदामि । ४ सो खग्गेन पच्चामित्तं जयति । ५ सा गामा निक्खमति । ६ भूपानं अस्मा धावन्ति । ७ नरा गामे वसन्ति । ८ सीद्दिमिगे खादन्ति । ९ एव धम्मं न अनुसरसि । १० तुम्हे मञ्जेके सयय ॥

B 1 (The) servant carries (a) burden 2 He falls from (a) tree 3 (The) king's son has (a) horse* 4 (The) Buddha advises men 5 (A) lion lives not in (a) village 6 (There) are mountains in (the) forest 7 She asks (the) teacher (a) question † 8 I beg (a) horse of (the) king † 9 (The) crocodile goes into (the) presence of (the) monkey 10 (The) tree falls from (the) mountain in (the) forest

LESSON IV (चतुर्थो पाठो)

§ 16 Neuter nouns ending in अ

Terminations

Nom	म्	आ, आनि
Acc	म्	ए, आनि
Voc	—	आ, आनि
Decline षट् a fruit		'
Nom	षट्	फलं फलानि *
Acc	फलं	फले षणानि
Voc	षट्	षण, फलानि

Note that the forms षणं, षण and षणानि are identical with the corresponding Sanskrit forms while षण (n and v plu) and फले are based on the declension of masc nouns ending in अ. The rest of the forms are like those of masc nouns षण (n and v plu) is a Vedic form

* A horse is of the king's son

† पुच्छ and योच govern two accusatives—the direct object and the indirect.

§ 17 The Second Conjugation

The roots of the second conjugation are not regular * They are अस् to be, हु [भू] to be, वृ to speak and इ to go. The forms of the present tense of the roots are given below

अस्

1st	अस्मि, अमि	अस्म अमह
2nd	असि	अस्य
3rd	असि	मस्ति

अह् is sometimes changed to अम्हा अयि [अस्ति] is sometimes used in the plural in sentences showing possession e.g. कमिकम्माधाय तस्म गोण्डपि नयि। *He has not even oxen for farming.* माम् मे दन्ता अयि। *Friend, I have teeth*

हु

1st	होमि	होम
2nd	होमि	होष
3rd	होति	हान्ति

वृ

1st	व्रवीमि, वृमि	व्रवीम, वृम
2nd	व्रवीमि, वृमि	व्रवीष्य, वृष्य
3rd	व्रवाति, वृति	वृरन्ति

इ

1st	गमि	गम etc
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§ 18 The Fourth Conjugation

The sign of the 4th conjugation is य before which the ending अ of the root is dropped

Rules 12, 20, 22 and 25 of the first lesson are to be applied while making up the base य, य, य, य, य, य and य, are changed to य्य, य्य, य्य, य्य, य्य and य्य by those rules,

* As this book is meant for students who have some knowledge of Sanskrit it follows the Sanskrit system with ten conjugations and not the Pali one with seven

while in the case of other conjunct consonants with य as the latter member, the य is dropped and the preceding consonant is doubled. Observe Rule 9 if necessary ह्य is changed to ह्.

Conjugate the following roots of the 4th conjugation and compare the forms with the corresponding Sanskrit

इध [कृध्यति] (इज्झति) to flourish

कुध [कृध्यति] (कुज्झति) to get angry

नत [नृत्यति] (नच्चति) to dance

नस [नश्यति] (नस्सति) to perish

पद with नि [निपद्यते] (निपज्झति) to lie down, with उत् [उपपद्यति] to be born, produced, with स [सपद्यति] to succeed

कुस [कृष्यति] (कुस्सति) to touch

बुध [बुध्यति] (बुज्झति) to understand, know

युध [युध्यते] (युज्झति) to fight

लुभ [लुभ्यति] (लुब्भति) to covet

विध [विध्यति] (विहति) to shoot

मुस [मुष्यति] (मुस्सति) to dry, wither

हा [हायति] to decrease, diminish

WORDS सह

मोर [मयूर] *m* a peacock

उद्यान [उद्यान] *n* a garden

मनुस्स [मण्य] *m* a man, a person

घर [गृह] *n* a house

सुख *n* happiness

नर *m* man

रज [राज्य] *n* a kingdom

निदाघ *m* summer

तझाऊ [तझाग] *m* a lake

जल *n* water

मच्छ [मस्य] *m* a fish

च *ind* and

सत्पुत्तिम [सत्पुत्ति] *m* a good man, saint

चित्त *n* the mind

कोध [क्रोध] *m* anger

नाम *ind* at all

विहार *m* a monastery

पण [पर्ण] *n* a leaf

खल *m* a villain

पाप *n* a sin, demerit

लोक *m*. the world, people.

पुण्य [पुण्य] *n* a merit

अधिक *adj* more

राग *m* passion, lust

अन्यमन्त्र <i>and</i> with one	ही <i>with</i> <i>hi</i> <i>4th c</i> to hale
another, mutually	one-self
वामनिग [य] <i>m</i> a wild	शुद्र [शुद्र] <i>m</i> a hunter.
buffalo	शर [शर] <i>m</i> an arrow
पाण्ड [पुण्ड] <i>n</i> a book	विमिग [विमि] <i>n</i> exertion,
बाण <i>m</i> a fool, a child	effort
रस <i>1st c</i> to take delight	वेदिग <i>m</i> a wise man
इव <i>and</i> like, as if	मद <i>4th c</i> to be intoxicated,
मद्य [मद्य] <i>n</i> wine	to err
पुद [पुद] <i>m</i> an old man	विद <i>4th c</i> to sew
श <i>n</i> power, faculty	शाय <i>m</i> a role
पुण [पुण] <i>m</i> a flower	गुण [गुण] <i>m</i> thread
दिग [दिग] <i>m</i> a bird, a	पमाद [प] <i>m</i> a mistake
Brahman	दूरे <i>in</i> far
यदा यदा <i>when then</i>	दिष <i>4th c</i> to play, gamble
	अवग [अवग] <i>m</i> a die

Exercises

I १ मोरो भूयस्स उप्पवन्ति नयन्ति । २ अनुग्गा घरे गुणेन निपज्जन्ति । ३ पुदो भगाने न पुग्गन्ति । ४ पुदे पय्यामित्तम् रणे सुत्थम् । ५ निदधे त्थके जने सुत्थन्ति, मग्गा न मग्गन्ति । ६ माणुसिक्क पितो ब्रौधो नाम न उप्पज्जति । ७ विहारो स्सग्गस्मि पज्जन्ति न मग्गि । ८ गलो पापेहि न मयज्जति । ९ मोके पुत्तेहि गान्ति मधिहन्ति । १० पुदस्स पित्त हयो न पुग्गन्ति । ११ पय्यामिणा भग्गयन्ते पुग्गन्ति पममहिता इव । १२ पण्डिता पोण्णके* रमन्ति यत्ता इव मजे । १३ पुदस्स पक्कानि हावन्ति । १४ पुक्कग्गा कज्जानि उप्पज्जन्ति । १५ दिग्ग पत्तेसु निवीपन्ति ॥

II 1 The hunter shoots the bird with an arrow 2 When religion decreases, then Buddha is born 3 The

* The name of the object of anger or of ill will is put in the dative, while that of the object of joy love or any good feeling is put in the locative case

† Then met to

‡ Articles (the, a an) are to be left out while translating from English into Pali

exertion of the wise succeeds 4 You are intoxicated with wine 5 We sew (our) robes with thread 6 They understand the Buddha's doctrine 7 He touches the flowers with (his) hands through (by) mistake 8 The garden is far from the house 9 Men covet wealth and play with dice with one another 10 She gets angry with (her) sons

LESSON V (पञ्चमो पाठो)

§ 19 Feminine nouns ending in आ

Terminations

Nom	—	—, यो
Acc	म्	—, यो
Inst Ab	य	हि, मि
Dat Gen	य	न
Loc	य, य	सु
Voc	ए	—, यो

कञ्जा [कन्या] a daughter, a girl

Nom	कञ्जा	कञ्जा, कञ्जायो
Acc	कञ्जम्	" "
Inst	कञ्जाय	कञ्जाहि, कञ्जाभि
Dat	"	कञ्जान
Abl	"	*कञ्जाहि कञ्जाभि
Gen	"	कञ्जान
Loc	कञ्जाय, कञ्जाय	कञ्जासु
Voc	कञ्जे	* कञ्जा, कञ्जायो

The forms कञ्जं, कञ्जाय and कञ्जे of the singular are derived from कन्याम्, कन्यायाम् and कन्ये, while कञ्जा (plural), कञ्जाहि-भि, कञ्जान and कञ्जासु come from कन्या कन्याभि, कन्यानाम् and कन्यासु in Sanskrit यो of the nom plural is borrowed from यो of nouns ending in इ or ई

§ 20 The Sixth Conjugation

The sign of the 6th conjugation is अ like that of the 1st, but there is no guna in the 6th. The following are the principal roots of this conjugation —

विर with आ (आकिरति) to scatter

खिप [क्षिप्] (खिपति) to throw, with उम् to lift up, with नि to place, with से to close, shorten (उक्खिपति, निक्खिपति, सखिपति)

तुद (तुदति) to torture

दिस [दिश] with उप (उपदिशति) to advise

रह (रहति) with आ to mount, with ओ to dismount

विस with प [प्रविश] (पविसति) to enter

§ 21 The Seventh Conjugation

In conjugating the roots of this class, the base is made up by putting an anuswāra between the two syllables of the root and by affixing अ to it as in the preceding class

General Rule —An anuswāra followed by any of the consonants from क to म, is optionally changed to the nasal of the class by a consonant of which the anuswāra is followed

The following list gives the more important roots of the 7th conjugation

क्षुष (क्षुष्यति) to kiss

छिद (छिन्दति) to cut

भिद (भिन्दति) to break

भुज (भुञ्जति) to eat enjoy

मुच (मुञ्चति) to release

युज (युञ्जति) to join

रुध (रुधति) to hinder

लिष (लिप्सति) to smear

विद (विन्दति) to get, acquire

सिच (सिञ्चति) to sprinkle,

with अम्बि to crown

हिस (हिसति) to hurt, torture

§ 22 Use of Adjectives

(a) Adjectives agree with the qualified nouns in gender, number and case, and are generally put before the nouns मधुरो सरो a sweet voice, मधुरेन सहेन, मधुरेण सरेसु etc

(b) Adjectives ending in अ in the masc form their feminine base by the addition of आ to the final vowel. They are then declined like कञ्जा, e g, बाला foolish, तरणा young, दीया long etc from बाल, तरण, दीव etc. Sometimes ई is also added to the masc forms to make the feminine base, as तरणी, सुन्दरी etc

(c) Adjectives may be prefixed to the qualified nouns making कर्मधारय compounds, e g मधुरसरो (=मधुरा सरो), फहसकञ्जा (= फहसा कञ्जा) a harsh girl, सच्चवचनेन (=सच्चेन वचनेन) by true speech etc

WORDS सहा

अस्तसाला [अश्वशाला] *f* a stable
 देवता *f* goddess, deity
 मङ्गल *adj* auspicious
 पजा [पजा] *f* the people, the subject
 राजपुत्र [रा] *m* a king's son, prince
 अया *f* a she goat, sheep
 हु, हुं *ind* (termination of the infinitive) to
 गीवा [ग्रीवा] *f* neck
 गङ्गा, यमुना *f* names of rivers
 जल *n* water
 माला *f*. a garland

सुभ [शुभ] *1st c* to look beautiful
 थेर [स्वधिर] *m* an elderly monk
 तण्हा [तृष्णा] *f* thirst, greed
 मूल *n* root, source
 चैतिय [चेत्य] *n* a temple, shrine
 अङ्गन *n* a yard
 गोमय *m* cowdung
 पुट [पुष्ट] *adj* fat
 वारण *m* an elephant
 सेण्डा [शुण्डा] *f* the trunk
 समण [थमण] *m* an ascetic
 मय [ययम्] *pron* we
 महाराज *m* a great king

धम्मराज <i>m</i> The Lord of the Doctrine, Buddha	भरिया [भार्या] <i>f</i> wife
सावक [था°] <i>m</i> = pupil, disciple	वट्ट [काष्ठ] <i>n</i> a stick
तव <i>pron</i> thy, thine	पुञ्जकम्म [पुण्यकम्म] = merito- rious action
एव <i>ind</i> only, same	पूजा <i>f</i> worship
अनुकम्पा <i>f</i> compassion	मंस [मांस] <i>n</i> flesh
जम्बुदीप [°द्वीप] <i>m</i> India	सुखर [शुष्क] <i>adj</i> dry
इध, इह <i>ind</i> here	शाखा [शाखा] <i>f</i> = branch
आगत <i>adj</i> come, arrived	सेना <i>f</i> army
	विबुल <i>adj</i> much

A. १ अस्सा अस्सवाल पविसन्ति । २ देवतायो मङ्गलरक्ख आरु-
हन्ति । ३ एजा राजपुत्त रज्जे अभिसिञ्चति । ४ अजा एण्णानि भुञ्जिनु गोव
उक्खिपन्ति । ५ ते गङ्गाय जलेन पुप्फानि सिञ्चति । ६ नरा विरियेन पुञ्जं
विन्दन्ति । ७ यमुना पुप्फान् मालाहि सोभति । ८ येरो तण्हाय मूळ
छिन्दति । ९ कप्पा वेत्तियस्स अङ्गन गोमयेन लिम्पति । १० पुट्ठो वारणो
सौण्डाय यमुनाय जल आकिरति ।

✓११ समणा मय महाराज, धम्मराजस्स सावका ।

नवेव * अनुकम्पाय जम्बुदीपा इधागताः ॥

B 1 Bhadda's wife breaks a stick 2 The king re-
leases the monkey with compassion 3 He joins sweet
words with meritorious actions 4 She goes to the temple
with garlands of flowers for worship 5 O Goddess, why
do you hurt the people? 6 Men torture she-goats for
flesh (Use Dat) 7 I cut dry branches of the trees
8 You throw arrows at the enemy's army 9 Thou
cuttest the neck of the peacock 10 We acquire much
merit by the worship of Buddha

* तव + एव. अ + ए = ए अ + इ = ए.

† इध + आगता Mark that अ or आ combined with either अ or
आ = आ A vowel (short or long) combined with the same vowel
(short or long) = the same vowel (long)

LESSON VI (छटो पाठो)

§ 23. Masculine nouns ending in इ and उ

Terminations

Nom Voc	—	—, ओ
Acc	म्	—, ओ
Instr	ना	हि, मि
Dat Gen	स्स, नो	नं
Abl	ना, स्मा, ग्हा	हि, मि
Loc	स्मि, मिह	तु

Note—The ending vowel is lengthened before all the plural terminations except the Locative where the lengthening is optional. The ending vowel takes its guna before ओ (*e.g.* भिक्खु + ओ = भिक्खो + ओ = भिक्खव् + आ = भिक्खवो, अग्नि + ओ = अग्ने + ओ = अग्न्य् + ओ = अग्नयो). The ending इ optionally takes its guna in the Vocative Singular.

अग्नि [अग्नि] Fire

	<i>Sing</i>	<i>Pla</i>
Nom	अग्नि	अग्नी, अग्नयो
Acc	अग्नि	
Instr	अग्निना	अग्नीहि-भि
Dat	अग्निस्स-नो	अग्नीनं
Abl	अग्निना-स्मा-ग्हा	अग्नीहि-भि
Gen	अग्निस्स-नो	अग्नीनं
Loc	अग्निस्मि मिह	अग्निस्सु, अग्नीस्सु
Voc	अग्नि, अग्ने	अग्नी, अग्नयो

☞ The form अग्नि, अग्नि, अग्निना and अग्ने of the singular come from अग्नि, अग्निम्, अग्निना and अग्ने.

All the plural forms are taken from Sanskrit with slight changes.

	भिक्षु [भिक्षु] a monk	
N V	भिक्षु	भिक्षू, भिक्षवो
Acc	भिक्षुं	" "
Inst	भिक्षुना	भिक्षूहि-भि
D G.	भिक्षुस्म नो	भिक्षून्
Abl.	भिक्षुना-भ्या-म्हा	भिक्षूहि-भि
Loc	भिक्षुस्थि-मिह	भिक्षुसु, भिक्षुषु

The forms भिक्षु, भिक्षु, भिक्षुना, भिक्षू, भिक्षवो, भिक्षूहि-भि, भिक्षून्, भिक्षु(वत्)सु are from भिक्षु, भिक्षुम्, भिक्षुणा, भिक्षू, भिक्षव, भिक्षुभि, भिक्षुणास् and भिक्षुषु. The termination स्प् is borrowed from nouns ending in भ, स्मा, स्हा, स्मि and मिह are taken from pronominal declension

§ 24 The Tenth Conjugation

The sign of the 10th conjugation is अय, optionally changed to ए, before which the penultimate short and the ending vowel (the last except अ) take their vuddhi

The vuddhi of अ is आ, of इ, ई is ए [ऐ] and of उ, ऊ is ओ [औ]. ए and ओ obtained from vuddhi are changed to आप् and आव् when followed by dissimilar vowels, (because these ए and ओ are substitutes for Sanskrit ऐ and औ)

The vuddhi does not take place when the penultimate short vowel is followed by a conjunct consonant and in the case of the roots कथ to tell, गण to count and रच to arrange

Conjugate कथ

1st per	कथयामि, कथेमि	कथयाम, कथेम
2nd "	कथयसि, कथेसि	कथयथ, कथेथ
3rd "	कथयति, कथेति	कथयन्ति, कथेन्ति

§ 25. The Numeral द्वि (two)

The numeral द्वि is declined only in the plural and alike in all genders. It may be used as an adjective

N Ac. द्वे, In. Ab द्वौहि, द्वौमि, D G द्वौ, Loc. द्वौसु, द्वौषु.

The forms दुवे, दुवेहि-भि, दुविच, and दुवेसु are found in poetry.

WORDS सदा

पटु <i>adj</i> skilful	युज्ज with उ (उय्योजेति) <i>10th c</i> to dismiss
मणि <i>m</i> a jewel	पाल <i>10th c</i> to protect
निधि <i>m</i> a store	कपि <i>m</i> a monkey. •
अज्ज [अर्ज] <i>10th c</i> to earn	चुर <i>10th c</i> to steal
कवि <i>m</i> a poet	ओ <i>vocative particle</i> Oh, hallo !
भिक्षु [भिक्षु] <i>m</i> a monk, a priest	इसि [ऋषि] <i>m</i> a sage
गुण <i>m</i> a virtue, a merit	कस्मा <i>ind</i> why ?
वण्ण [वर्ण] <i>10th c</i> to des- cribe, praise	कथा <i>f</i> a story
यज्जि <i>m</i> an oblation, offering	वस्त्र [वस्त्र] <i>n</i> a garment
छट्ठ [छट्ठ] <i>10th c</i> to leave	कप्प [कल्प्] <i>10th c</i> to equip, to make
नरपति <i>m</i> (नरान् पति) a king	अन्तेवासिक <i>m</i> a pupil an apprentice
मन्त [मन्त] <i>10th c</i> with आ to address, call	इदानीं दानि [इदानीम्] <i>ind</i> now
हंसपोतिका <i>f</i> (हंसस्स पोतिका) a gosling	भज्ज <i>10th c</i> to divide, to cut
पिय [प्रिय] <i>adj</i> beloved, dear	समं <i>ind</i> equally
पति <i>m</i> a lord, husband	रासि [राशि] <i>m</i> a heap
वर [वृ] <i>10th c</i> to choose with नि to prohibit	धन <i>n</i> wealth
सेनापति <i>m</i> (सेनाय पति) a gene- ral	पण्डित <i>adj</i> wise, <i>m</i> a wise man
सेना <i>f</i> an army	वस्त्र (वस्त्र) <i>n</i> a garment, cloth
असि <i>m</i> a sword	विरिय [वीर्य] <i>n</i> exertion, effort
गण <i>10th c</i> to count	दह <i>1st c</i> to burn
उच्चु [इक्षु] <i>n</i> a sugarcane	पारिम <i>adj</i> yonder
रस <i>m</i> taste, juice	तीर <i>n</i> bank
विद <i>10th c</i> to know, ex- perience, acknowledge	सेतु <i>m</i> a bridge
घत [घृत] <i>n</i> ghee	वधु <i>m</i> a brother
सत्तु [शत्रु] <i>m</i> an enemy	अयं <i>m f pron</i> this
	सेह [श्रेष्ठ] <i>adj</i> best

पथ [पार्थ] 10th c to aspire for	य and and
निच्चाण [निर्वाण] n salvation, emancipation, nirvāṇa	वलाय m a gram
मुमुमार [मुमु०] m a crocodile	सा f pron she
	गन्ध [गन्ध] 10th c to wreath

A १ पटवो पुरिसा मणाल निधि अजेन्ति । २ कवि भिक्षून् गुणे यणेति । ३ ब्राह्मणो वलयो तल्लके छद्दुयति । ४ नरपति भिक्षू भामन्तेति । ५ हसपोत्तिका विष पातं पारेति । ६ सेनापति सेनाय अर्था गणेति । ७ गुम्हे उरुद्वारं रम वेदयथ । ८ अग्निस्मिं घटं छद्दुवामि । ९ अहं मम सत्तु उरुयोजेमि । १० नरपति पञ्चा चम्मेन पांलयति । ११ वपयो उरुपानग्हा कलानि चोरेन्ति । १२ ओ इसयो गुम्हे कस्मा दुद्धस्म गुणे न यणेथ । १३ एव द्विष कपीन कय न यथेसि । १४ अग्ने अस्म कप्येम । १५ आचरियो अन्तेवासिके पापग्हा निवारयति ॥

B 1 I count my jewels now 2 You equip the king's horse 3 Bodhisatta divides equally the heap of wealth 4 Wise men do not praise wealth 5 Sages protect the Duty (धम्म) with exertion 6 O Fire! why do you burn my friend's house? 7 He goes to the yonder bank by the bridge 8 My brother cuts (down) the enemy with the sword 9 This is the best of the swords (use Gen or Loc) 10 The monkeys throw the grams (away) 11 She wreathes a garland of flowers 12 A monk aspires for nibbāna 13 Two monks are coming (= come) from the bridge 14 Monkeys lie down on branches of trees 15 He tells the story of the monkey and* the crocodile

LESSON VII (सचमो पाठो)

§ 26 Neuter nouns ending in इ and उ

Terminations

	Sing	Pla
Nom V	—	—, नि
Acc	म्	—, नि

* Put च after the last word or after each of the connected words

The rest like masculine The ending vowel is lengthened in the Plural, the lengthening being optional in the Locative

अट्ठि [अस्थि] a bone

Nom	अट्ठि	} अट्ठो, अट्ठीनि "
Acc	अट्ठि	
Voc	अट्ठि	

The rest like अग्नि (§ 23)

आयु [आयुस्] age, life

Nom V	आयु	आयू, आयूनि
Acc	आयु	आयू, आयूनि

• The rest like निम्बु (§ 23)

§ 27 Prepositions and Indeclinables

All the prepositions except उपेक्षा पिरयु नमो, विना and a few others, whose position is optional, are placed *after* the nouns. Prepositions govern their objects in different cases as indicated below —

(a) The accusative याव (यावद् before vowels optionally) until, आरम्भ, उद्दिश्य, निस्साय, सम्प्राय, पश्चि with reference to, about, धि, पिरयु lie upon !

(b) The instrumental अने enough of, कि what is the use of? (interrogatively), यद्धि it is proper for, मया it is possible for, मद्दि, मद् with The adjectives सम and मद्दिस् (like) also govern this case

(c) नमो (hail to, a bow to) governs the dative

(d) पद्माय (from) governs the ablative, याव is used with the ablative optionally, विना (without) governs the accusative, the instrumental or the ablative

(e) The genitive अपा under, अग्रे, अग्रे in, among उर्ध्व, उपरि on, upon, above, आर्ध्व on this side, पार्श्व beyond, अधो below, under, यद्धि

§ 28 इम is added to adverbs to form adjectives from them, e.g. हेहिम nether, अंतरिम hither, पारिम yonder, etc from हेहा, ओर, पार etc

§ 29 The First Personal Pronoun

अह [अरमद्] I

Similar in all genders

Nom	अह	मय, अमहे, नो
Acc	मे, मम	अम्हारं, अम्हे, नो
Inst	मया, मे, म्	अम्हेहि-मि, नो
D G	मम, मय्य, अम्ह, ममं, मे	अम्हारं, अस्मारं, नो
Abl	मया, मे	अम्हेहि मि, नो
Loc	मयि	अम्हसु

N B The forms मे and नो are not used at the beginning of a sentence, as मम पुनो आगच्छति or पुनो मे आगच्छति

§ 30 The Numeral ति [त्रि] three Plural only

All genders

ति	Nom Acc	Inst Ab	D G	Loc
Masculine	तयो	तीहि, तीभि	{ तिण तिण्य	तीसु
Neuter	तीणि			
Feminine	तिस्तो		तिम्य तिम्य	

WORDS अह

मार *m* the Evil Spirit
 कोक *m* a crow
 बह्द *m* = quarrel, dispute
 मधु *m* honey
 दधि *n* curds
 दार *n* fuel, firewood
 अय [अय] = use, require-
 ment (with instrumental
 of the object required)

तथ *and* there
 एक *pron* one
 ख्य [ख्य] *m* a hare
 तालगच्छ *m* a cluster of
 palms
 पच्छ [पच्छ] *and* daily
 चक्र *m* a crane
 चक्रु [चक्रु] *n* an eye

अस्सु [अधु] *n* a tear
 घर with प (पग्घरति) 1st *c* to
 trickle
 भारहारक *m* a bearer of load
 गम with पति and आ (पत्त्वा-
 गच्छति) to return
 झरि *n* water
 अग्नि [अग्नि] *f n* a flame
 पृच्छक [पृच्छ] *m* a ram ✓
 सप्पि [सप्पि] *n* ghee
 खिप with प (पक्खिपति) 6th *c*
 to throw
 असुत्थ [असुत्थ] *n* an untruth
 तिल *m n* a sesamum
 दातुं (infinite of दा to give)
 to give
 वत्थु [वत्थु] *n* a story
 धनु *n* a bow
 परिष्सावक [परिष्सा] *m* an
 ascetic
 सत्थि [सत्थि] *f n* the thigh
 अर *n* a wound | born
 जाल *adj* produced, grown,

एत *pron* this, that
 अम्व [आम्व] *m* a mango
 जम्बु *n* a roseapple (fruit)
 पनस *m* a jackfruit
 य *relative pron* which
 समुद [°द] *m* the sea, a great
 river
 वर *ind* better
 उटुंघर *m* the fig tree
 सप्प [सप्प] *m* नाग, *m* a serpent
 सोम [सोम] *n* the head
 तिण [तिण] *n* grass
 मधुर *adj* sweet
 अम्विण [अम्विण] *adj* sour
 हवण *adj* salt
 हरिण *adj* green
 कटु *adj* bitter
 कीळा [कीळा] *f* frivolity ✓
 सम [सम] *m* a conchshell
 मम्मु [मम्मु] *m* the beard
 र *n* dust

१ नमो बुद्धाय, धित्तु मारि। २ अहीनि निम्माय काकानं कल्हो
 उप्पज्जति। ३ अत्थ मे मधुना दधिना च। दारना मे अन्धो। ४ तथेहो
 समो पक्खे तात्तागच्छम्म हंहा वसति। ५ चानरा परण्हं गज्जाय पारं
 गच्छन्ति। ६ यत्थस्स यत्थुनि अरमुना पग्घरन्ति। ७ भारहारका दारुहि
 मद्धि पक्षागच्छन्ति। ८ हि मय्द वारिना। ९ माछणो भरिपरस उपरि
 मणि पक्खिपति। १० अगच्छ मरम्भ न वट्ठति। ११ तमेन माछणाप
 तिलानि दातुं न सक्का। १२ इदं वत्थु बुद्धो ण्व भित्तुमारम्भ* कोपि।
 १३ मम तीणि धनूनि होन्ति। १४ परिष्सावस्स मत्थिणिम अर पाली।

१ म प + ल + ता, an instance of पूर्व श्रवण (dropping of the first vowel)

* भित्तुमारम्भ

१५ अल ण्तेहि अग्नेहि जम्बूहि पनसेहि च ।

यानि पार समुद्रस्य, चर मय्य उदुम्बरो ॥

१६ अभ्याधितस्य किं भेसज्जेन ?—मि IV 1 67

B 1 He tells me a story 2 The ram breaks the thigh of the ascetic 3 (There) is a serpent in the fuel 4 The fruit falls on the hare's head 5 Hares do not eat (any thing) except grass 6 What is the use of a bow without arrows? 7 Honey is sweet and curd is sour 8 The water of the sea is salt 9 Green jambu fruits are bitter 10 We bring fuel and grass from the forest below 11 Fools throw away their life in frivolity 12 They sprinkle the king with water from three conch-shells 13 (There) are two or* three ascetics in the monastery 14 A fool's beard grows but not his intellect 15 He throws dust into my eye

LESSON VIII (अष्टमो पाठो)

§ 31 Feminine Nouns ending in इ and उ

Terminations

	Sing	Pla
Nom Voc	—	—, यो
Acc	म्	—, या
Inst Abl	या	हि, मि
D G	या	न
Loc	या, य	सु

Rule —The ending vowel is lengthened before all the plural terminations except सु—where the lengthening is optional—and before यो

भूमि the Earth, ground

N V	भूमि	भूमी, भूमियो
Acc	भूमि	
Inst Abl	भूमिया	भूमीहि, भूमीभि

* Use वा like च (दे तयो वा or दे वा तयो वा)

D G	भूमिया	भूमीन
Loc	भूमिया, भूमिय	भूमिसु भूमीसु
	धेनु A cor	
N V	धेनु	धेनू, धेनुयो
Acc	धेनु	
Inst Ab	धेनुया	धेनूहि-भि
D G		धेनून
Loc	धेनुया, धेनुय	धेनुसु धेनूसु

§ 32 उपसग्गा or prefixes are put before verbs and substantives to modify their sense. They are from Sanskrit and the form of the Pāli verb or substantive with the उपसग्गा prefixed is determined by the corresponding Sanskrit form. The following is a list of the more common upasaggas —

अति (trans) beyond अतिवृत्ति he transgresses

अधि over, above, upon अधिगच्छति he goes over (acquires, grasps)

अनु after अनुसरति he follows, अनुस्सरति [अनुस्म°] he remembers

अप away (dis-) अपनी to remove, अपमन्यति he insults, अपचायति he worships

अभि towards अभिमुख with one's face towards

अव, ओ (de) down ओतरति he descends

आ until, upto आगच्छामि I come आहरामि I bring

उ* [उत्] changed to उद् before vowels, up उप्पतति he jumps up उत्तरति he ascends

उप near, nearly उपसंक्रममि you approach, उपराता a

Viceroy

नि down निर्मादति he sits down, निपतति falls down

निर् away, not निम्माच्छति he goes away, निम्मस्सिरक

[निर्मक्षिक] fly less

* Consonants preceded by उद् and निर् undergo changes described

नी out नीहरति he takes out

प्र [pro प्र] changed to प् after vowels, forth, chief
प्रयाति he starts, प्रज्वलति [प्रज्ज^०] shines forth, blazes, प्रयादो
a theory, hypothesis

प्रति, पति [re प्रति] This is changed to प्यति, प्यति after
vowels and to पच् before dissimilar vowels, in return
प्रत्यागच्छति comes back, प्रतिपुच्छति asks in return, प्रतिक्षेपे
[प्रतिक्षेप] refusal

परा opposite पराजयति defeats, परब्रूमति [पराब्रूमते]
strives, endeavours

परि (Peri) surrounding Often changed to पलि or पळि
परिवेष्टेति wraps round, परिधावति runs about

वि (dis-) apart विवादो a quarrel विवसन्ति live sepa-
rately वि may denote distinctness as in विहरति lives

सं (con-), together संवादो a conversation, संवसन्ति live
together

§ 33 The prefixes are often combined e. g. , वि + आ +
करोति (व्याकरोति, व्याकरोति) he explains, अवि + आ + वसति
(अवस्रवसति) he lives, सं + उच् + आ + चरति (समुदाचरति) ad-
dresses or practises In combining the prefixes, apply
rules under § 8

§ 34 The Second Personal Pronoun

तुम्ह [तुम्हद्] m / n Thou, you

	Sing	Plu
Nom	तवे, तुवे	तुम्हे, यो
Acc	तवे, तुवे, ते, तवे	तुम्हे, यो
I Abl	तया, त्वया, ते	तुम्हेहि-भि, यो
D G	तव, तुम्ह, तुम्ह, ते	तुम्हाक, यो
Loc	त्वयि, तयि	तुम्हंसु

N. B The forms ते and यो are not used at the begin-
ning of sentences हेतु यो अस्ति (and not यो हेतु अस्ति)

§ 35 The Numeral चतु [चतुर], four, is declined in
the plural only

चतु	Nom Acc	Inst Abl	Dat Gen	Loc.
Masculine	चत्तारो	{ चत्तहि चत्तभि, चत्तुभि	चत्तुधं	{ चत्तसु
Feminine	चत्तरो		चत्तस्सध	
Neuter	चत्तारि		चत्तुधं	

WORDS महा

रज्जु *f* = ropeबन्ध [बन्धति] *1st* = to bind,
to tieयागु [यबागु] *f* gruelसक्खरा [शर्करा] *f* sugarसकुण [शकुन] *m* a birdवेग *m* speedतुट्ठि [तुट्ठि] *f* joy satisfactionछवि *f* the skin, complexionकण्ठि [कान्ति] *f* brightnessहा with [परि] *4th* = to de-
creaseखत्तिय [क्षत्रिय] *m* a Kshatriyaपसेसनीय *adj* Praiseworthyदिस *10th* *e* to preachपीति [प्रीति] *f* love, joyसुवण्ण [सुव] *n* goldसब्बा *pron fem* allधातु *f* a metalजाति *f* birthनापि (न + अपि) *and* neitherवसल [वृषल] *m* an outcastउभो [उभौ] *pron* bothपकति [प्रकृति] *f* natureचुत [च्युत] *adj* degradedदिस *1st e* (पस्सति, दक्खति,
दिक्खति) to seeकाम *m* a sensual pleasureरति *f* delightभास [भाप्] *1st e* to speak,
talkउदेन [उदयन] *name of a king*बरेणु *f* an elephantessवण्णु [वणु] *f* sandविज्जु [विद्युत्] *f* lightningविय [इव] *and* likeभिक्षुणी [भिक्षुणी] *f* a nunअरियसङ्ग [आर्यसङ्घ] *n* a noble
truthकासु *f* a pitपिण्डु [पिण्ड] *f* a kind of
creeperयस [यशस्] *n* fameलाम *m* acquisition (यसल्लभं =
यसस्स लाम)या *f pron* whichवुत्ति [वृत्ति] *f* maintenanceविनिषात *m* degradationअधम्मचरण *n* not acting
piously

चाग *m* charity
 यस्सेते (यस्स whose + एते
 these) [monkeys
 चानरिन्द [रेन्द्र] *m* a lord of
 यथा *ind* as
 धिति [धति] *f* courage
 दिद्ध *n* a difficult y
 सो *pro* he
 धर 10th *n* to hold, catch
 दण्डक *m* a stick
 कोटि *f* the end
 गति *f* motion gait
 मन्द *adj* (*f* मन्दा) slow
 मुदि [मुदि] *f* purification
 सन्ति [शान्ति] *f* peace

रति [रात्रि] *f* night
 वेज्ज [वैज] *m* a physician
 नय्यु *f* the nose
 मुसिर *n* hollow
 धूलि *f* dust
 केलि [केलि] *f* amusement,
 sport
 ससि [ससि] *f* strength
 स्रवि *f* splendour
 दिसा [दिशा] *f* a quarter
 भासाह [आपाह] *m* name of
 a month
 निन्न [निम्न] *adj* deep
 हनु *f* the jaw
 दण्ह [दण्ड] *adj* strong

A १ च खण्डया धेनु बन्धयि । २ तुम्हे चागुय सस्सर खियध ।
 ३ सवण्णा कोण भूमिय निपतन्ति । ४ सप्पुरिसा तुद्धिया अण्णमण्ण
 यवमन्ति । ५ छविद्या कन्ति परिहायति । ६ एत्थियकज्जाय चित्ते गोतमस्मि
 पीति जाता । ७ सुवण्ण सय्यासु घातुसु सेह । ८ न जातिया ब्राह्मणो
 होति नापि वसली । ९ उभो पकतिया खुता, उभो धम्मं पससन्ति ।
 १० कामेसु रति न पससनीया, धम्मे रतिया गुण भासन्ति । ११ उद्वेगस्स
 करेण वण्णय विज्जु यिय धावति । १२ बुद्धो भिक्खुणीन भिक्खून च
 चत्तारि अरियसङ्घानि देसेति । १३ असस्से कस्सु विवगुयो जाता ।

१४ धिराथु त यस्सलभ धनलभ च ब्राह्मण ।

या वुत्ति विनिपात्तेन अधम्मचरणेन वा ॥

१५ यस्सेते चतुरो धम्मा चानरिन्द यथा तप ।

सस्व धम्मो धिति चागो दिद्ध सो अतिवचनं ॥

B 1 The crows hold the stick by the end 2 The
 gait of the cow is slow 3 A crocodile used to live† in
 the Ganges 4 By the purification of the mind sages get

† The habitual past tense is expressed by using forms of the
 present tense

peace 5 The elephantess goes upto (याव) Sāvattṭhi in four nights 6 The physician wraps your nose with cloth 7 A serpent takes out (its) head from the hollow 8 The girls throw dust at one another for amusement 9 You remember the strength of the lord of monkeys 10 The splendour of the Doctrine shines forth in the four quarters 11 Men eat the fruit of the piyangu in Āsālha 12 You strive for the acquisition of wealth 13 The cow jumps up from the ground 14 The elephantess ascends from the deep pit 15 The jaws of a crocodile are strong

LESSON IX (नमो पाठो)

§ 36 Feminine Nouns ending in ई and ऊ

The terminations for the inflexion of feminine nouns ending in ई and ऊ are the same as in § 31 The ending vowel is shortened before terminations beginning with य and in the vocative singular

दासी a maidservant

	Sing	Plu
Nom	दासी	दासी, दासियो
Acc	दासि	दासी दासियो
Inst Abl	दासिया	दामीहि, दासीभि
D G	दासिया	दासीने
Loc	दामिया, दामिये	दासीसु
Voc	दामि	दासी, दामियो

जम्बू the roseapple tree

	Sing	Plu
Nom	जम्बू	जम्बू, जम्बुया
Acc	जम्बु	जम्बू, जम्बुयो
Inst Abl	जम्बुया	जम्बुहि-भि
D G	जम्बुया	जम्बूने
Loc	जम्बुया ये	जम्बुसु
Voc	जम्बु	जम्बू, जम्बुयो

Decline like जम्बू.—जम्बू *f.* an army, पाद *f.* a shoe; भू *f.* the Earth; ययू *f.* a young lady, a bride, मत्सू *f.* [ययू] a mother-in-law; etc.

§ 37. The Imperative Mood

This mood is used to express command, prayer, advice or wish. The following terminations are used after the conjugational base of a verb —

	<i>Sing</i>	<i>Plu</i>
1st per.	मि	म
2nd per	—, हि	थ
3rd per.	तु	मन्तु

The preceding अ is lengthened before मि, म, and हि. The termination हि is necessary after ए and is necessarily dropped after अय of the 10th c. and the causal forms of verbs

कुप (4th c) to be angry

1st per.	कुप्तामि	कुप्ताम
2nd per	कुप्स, कुप्साहि	कुप्सथ
3rd per.	कुप्सतु	कुप्सन्तु

चुर (10th c) to steal

1st per.	चोरेमि, चोरया मि	चोरेम, चोरयाम
2nd per.	चोरेहि, चोरय	चोरेथ, चोरयथ
3rd per.	चोरेतु, चोरयतु	चोरेन्तु, चोरयन्तु

(a) The हि of the Imperative is necessary after monosyllabic bases, e. g. एहि, याहि, होहि etc. from ई to go, या to go, हु to be etc.

§ 38. Imperative forms of the verbs of the second conjugation are given below. The forms of the first person are the same as those of the present tense (§17).

अस to be

2nd per.	आहि	अथ
3rd per.	अथु	सन्तु

हु to be

	<i>Sing.</i>	<i>Plā.</i>
2nd per.	होहि	होथ
3rd per.	होतु	होन्तु

धू to speak

2nd per.	धवीहि, धूहि	धवीथ, धूथ
3rd per.	धवीतु, धूतु	धुवन्तु

इ to go, like हु to be.

§ 39. The Attanopada

Attanopadi forms are sometimes used in the Present tense and Imperative mood. They are indicated here for recognition only. The following are the Attanopadi terminations of the Present tense :—

1st per.	ए	इहे, इहसे
2nd per.	से	इहे
3rd per.	ते	अन्ते

The corresponding terminations of the Imperative are :—

1st per.	ए	इहे, इहसे
2nd per.	इसु	इहो
3rd per.	तं	अन्तं

Most of these forms are rare and archaic.

§ 40. The Third Personal Pronouns (*m*)त [तद्] *m. he*

Nom.	सो	ते, ने
Acc.	तं, नं	ते, ने
Inst.	तेन, नेन	तेहि-भि, नेहि-भि
D. G.	तस्स, नस्स	तेयं, तेयानं, नेयं, नेयानं
Ab.	तस्मा-इहा, नस्मा-इहा	तेहि-भि, नेहि-भि
Loc.	तांस्म-ग्धि, नांस्म-ग्धि	तेसु-नेसु

§ 41 Declension of the numeral पञ्च (five)

It is declined only in the plural in all genders alike,

as :—

Nom Ac	पञ्च
I Ab	पञ्चहि, पञ्चभि
D G	पञ्चसु
Loc	पञ्चसु

WORDS सह

मा (prohibitive participle)	कर्मिवा having ploughed
Don't	साधु and well yes
भी (भायति 10th c) to fear	सदा and always
to be afraid	अपमाद (अ not + पमाद ne-
चिन्त 10th c to think, to be	gligence) m wariness
anxious	कुन्हा [स्तुपा] f a daughter-
इतोनिदान ady arising from	in-law
this cause	नदी f river.
भय n fear	हर 1st c with प to strike
गन्तु (inf of गम) to go.	देवी f a queen
इच्छ 1st c to wish	अतमन ady satisfied
रथ m a chariot	राहुल, भानन्द names of men
युग (causal योजेति, योजयति)	जनक m a father
to yoke	दायम्न [दायाप] n inheri-
पापक ady sinful	tance
धम्म [धर्म] m quality, nature	पात्रि, पात्रा f a bowl, vessel
हात ind O father! O bowl!	दुष्पी [दुर्पी] f a spoon, ladle
(a term of address for	पाणातिपात [पा] m destruc-
males)	tion of life
अपि (often contracted to	रस 1st m with वि to
अपि or पि) also, too	abstain
समण (अ) m an ascetic, a	शिपं [शिप्य] ind quickly,
sadhu	at once
रुम 1st c to plough	अदिष्ट [अदृष्ट] n theft
रुप 1st c to sow	यम 10th c. with परि m
रुपा (often preceded by इ)	avoid
termination of the gerund	मद्य [मद्य] m a drunkard.

भग 1st c to speak
 दार m wife
 मुसा [मृषा] ind lie, false
 सक [स्वक] adj one's own
 रक्ख [रु] 1st c to observe
 सील [शील] n a command
 ment
 किंनु ind why?
 भय n भीति f fear
 पला 4th c to run away
 सब्बे [सर्वे] pron m plu all
 सत्त [सत्त्व] m a being
 सुखित adj happy
 सुहित adj contented
 दुज्जन [दुज्जन] m bad people
 हे, ओ! vocative particles
 Oh! Oh! Hallo!
 चापि f a well

काकी f female crow
 हसी f a goose
 सेत [श्वेत] adj white
 वण्ण [वर्ण] m colour
 तप्प 10th c with सं to
 entertain
 ब्राह्मणी f a Brahman woman
 भोजनीय n अन्न n food
 पा 1st c (पिबति, पिबति) to
 drink
 यदि, सप्पे ind if
 वन [वज्ज 1st c] with प (पच्च
 जाति) to renunciate
 सत्त m the Assembly
 यावदत्थ ind to one's heart's
 content
 साय ind in the evening
 अपराध m a fault

A १ मुग्हे मा भावय, मा चिन्तयथ, नत्थि वो हतोनिदान भय ।
 २ उय्यानभूमिं गन्तुं हृष्टामि । रथ योज्जेहि । ३ मा म पापका धम्मा फुसन्तु ।
 ४ तात, मग्गहसि वरधु वधेहि । ५ त्वं^५पि, समण, कसस्सु च वपस्सु च,
 कसित्वा च वपित्वा च भुज्जस्सु । ६ साधु, मे गोतमो धम्म देसेतु । ७ भूषा
 सदा पत्ता अप्पमादन पालेन्तु । ८ त्वञ्च तव वधू च सुखेन वसथ । ९ सस्सु
 मुण्हं नादया तस्मिं रज्जुया पहरति । १० देवि, अत्तमना होहि, पुत्तो ते पातो ।
 ११ सो ते राहुल, जनको, गच्छस्सु, दायज्ज थाचाहि । १२ मा सेनापति
 चमुया कारण विना कुज्जतु । १३ तस्म उय्याने पञ्च जम्भुयो सन्ति ।
 १४ णहि, कुमारि, पादुयो छद्देहि पातियं च यागु अत्थि, त दन्विया नीहर ॥
 १५ पाणातिपात्ता विरमस्सु खिण्णं । एके अदिक्क परिबज्जयस्सु ।
 अमज्जपो मा च मुसा भणाहि । सकेन दारेन च होहि तुट्ठो ॥

* The sign 5 (अवगह) represents a dropped vowel in Roman and 5 nhalase ed t ons 5 is subst ituted by an apostrophe Its use is quite optional.

B. 1. Observe the five commandments daily, O queen 2. Come, O lion, why do you run away through fear ? 3. Let all the beings be happy and contented. 4. Let us go to the yonder mountain and eat jambu fruit. 5. Do not associate (live together) with the bad people. 6. O maidservants ! go to the well and bring water 7. The female crow does not become a goose by white colour. 8. Entertain the Brahman women and the nuns with food. 9 O householders ! do not drink wine 10 If you wish, renunciate and join the Assembly. 11 Go to the park, play to your heart's content and return in the evening. 12. O children, do not touch fire 13 Ananda ! preach the Doctrine to the (Duties) five nuns 14 May not the mother-in-law get angry with and beat the young ladies without (their) fault. 15. O lord of the monkeys ! come with me to the yonder bank of the river and live there on the jambu tree

LESSON X (दममो पाठो)

§ 42 Masculine Nouns ending in ई Masculine nouns ending in इन् in Sanskrit are regarded as those in ई in Pāli. Some grammarians take the base as ending in इ and others in इन् The nouns are declined partly like भगि and partly like the corresponding Sanskrit nouns.

Terminations

	Sing	Pla.
Nom Voc.	—	—, नो
Acc	म, न	—, नो
Inst Ab.	ना	हि, मि
D G.	स्स, नो	ने
Loc.	नि, स्सि, मि	सु

The ending ई is shortened before all the singular terminations except the Nom and before नो of the plural. The lengthening is optional before सु.

दण्डी [दण्डिन्] an ascetic

	<i>Sing</i>	<i>Plu</i>
Nom	दण्डी	दण्डी, दण्डिनो
Acc	दण्डि, दण्डिन	" "
Inst	दण्डिना	दण्डीहि, दण्डीभि
Dat	दण्डिस्स, दण्डिनो	दण्डीन
Ab	दण्डिना, दण्डिस्सा—ग्हा	दण्डीहि—भि
Gen	दण्डिस्स, दण्डिनो	दण्डीन
Loc	दण्डिनि, दण्डिस्मि मिह	दण्डिसु, दण्डीसु
Voc	दण्डि	दण्डी, दण्डिनो

§ 43 Neuter Nouns ending in ई. These correspond to similar nouns ending in इन् in Sanskrit. They are declined like masculine nouns from the Instrumental to the Locative cases. The terminations of the other cases are given below —

Nom Voc.	—	—, नि
Accus	म्, ने	—, नि

सुखी (neuter) happy

Nom	सुखि	सुखी, सुखीनि
Acc	सुखि सुखिनं	" "
Voc	सुखि	" "

NB —Mark that the ending vowel is shortened in the Nom Singular.

§ 44 The feminine forms of masc nouns ending in ई [इन्] are formed by changing the ending vowel to इनी, e.g. the feminine forms of इत्थी (an elephant), दण्डी, सुखी etc. are इत्थिनी, दण्ढिनी, सुखिनी etc. All these are declined like दामि.

§ 45 The suffix इन् is a possessive one

From धम्म we get धम्मी religious

„ ज्ञाण „ „ ज्ञाणी learned

„ चक्षु „ „ चक्षुः possessed of eyes

„ पंख (a wing) we get पंखी a bird

„ माला we get माली a gardener

„ जटा (matted hair) we get जटी = recluse

„ दुःख (sorrow) we get दुःखी sorry

Similarly from पाप, माम (one's own) etc we get पापी (sinful), सामी (lord, master) etc

§ 46 Two nouns compounded together form compounds समास. When they are related to each other by an oblique case, the compound is called a तत्पुत्रि. Again if the last member of a तत्पुत्रि compound is a verbal derivative which cannot be used independently, the compound is called an उपपद तत्पुत्रि. The suffix इन् is often used after verbs to form the last members of such compounds, e.g. —

पाप करोति इति पापकारी one who commits a sin

मनु घातेति इति मनुघाती one who kills his enemies

दीर्घ जीवति इति दीर्घजीवी one who lives long

धम्मं वदति इति धम्मवादी one who preaches the Doctrine

सीधं यायति इति सीधयायी one who goes fast

भूमिं सयति इति भूमिसायी one who sleeps on the ground etc

Feminines पापकारिणी, मनुघातिनी etc

§ 47 The Future Tense

Terminations

	Sing	Plu
1st per	इस्सामि, इस्सं	इस्साम
2nd per	इस्ससि	इस्सम
3rd per	इस्सति	इस्सन्ति

N B —इस्स belongs to Attanopada, इस्सरे is some times found instead of इस्सन्ति

भर (1st c) to nourish

Sing

Plu

1st per	भरिस्सामि, भरिस्स	भरिस्साम
2nd per	भरिस्ससि	भरिस्सथ
3rd per.	भरिस्सति	भरिस्सन्ति

After ए of the 10th c and after ष and आपे of the causal the इ at the beginning of these terminations is dropped,
e. g. कथे + इस्सति = कथेस्सति

§ 48 Future Tense of the verbs of the second Conjugation

अस to be has no forms of the Future

हु to be

1st per.	{ हेस्सामि, हस्स हेहिमि, होहिमि	{ हेस्साम, हेहिम होहिम
2nd per	{ हेस्ससि, हेहिसि होहिसि	{ हेस्सथ, हेहिथ होहिथ
3rd per	{ हेस्सति, हेहिति होहिति	{ हेस्सन्ति, हेहिनति, होहिनति

वृ to speak वयिस्सामि, वयिस्स etc

इ to go एस्सामि, एस्स, एस्साम etc

§ 49 The Third Personal Pronoun

त (तद्) f

Nom	ता	ता, तायो, ना, नायो
Acc	त, न	
I A	ताय, नाय	ताहि-भि, नाहि-भि
D G	{ ताय, नाय तस्सा तिस्सा तस्माय, तिस्माय	{ तासं, तासान नासं, नासान
Voc	{ तायं, नायं, तस्मं, नस्म तिस्मं	{ तासु, नासु

§ 50 Numerals from छ to दस

The numerals छ, सत्त, अट्ठ, नव and दस are declined alike in all genders only in the plural like पञ्च (§40)

६ छ (six) coming from षट् is often changed to छट् before vowels
७ सत्त seven ८ अट्ठ eight ९ नव nine १० दस ten

WORDS सहा

अम्वफल [आम्र°] = a mango fruit

मर 1st c to die

रज [राज्य] = a kingdom

जातक [ज्ञा°] m a relative, kinsman

धद् 10th c to deceive, cheat

देवो वस्सति (phrase) it rains

सम्मा ind well

हुतो ind whence?

पानीय n water

अब्बा ind certainly

अग्गन्तर [अग्ग°] n inside

लोकुत्तर [लोक°] adv super-human

कुमार = a boy, a prince

सासन [शा°] n the religion

अतिविष ind very much

बुद्धि [बुद्धि] f growth, prosperity

बहुभाणी [°णिन्] m n talkative (person)

पूरुष adv of this kind

भू with अनु to experience, suffer

वर 1st c with वि to wander

गोम m a bullock, an ox

हर्षा [स्त्री] f a woman, lady, wife

चक्रवर्ती [चक्रवर्तिन्] m a sovereign

घुम 10th = to proclaim

चन्द्र [चन्द्र] m the moon

काम 1st c with प to shine

अथ [अर्थ] m desired object

पर with वि 10th = to take care of

गल 1st c to drop away

पूज 10th c to worship

सग [स्वर्ग] m heaven

पुण्यकारी [पुण्यकारिन्] m n one who performs merit

कौकिल m a cuckoo [lages

जनपद m the country, vil-

A १ सच्चाह (सच्चे + अह) अग्गपल्ल न लभिस्सामि, मरिस्सामि ।
 २ अह रज्जे भुजिस्सामि, जातके च मरिस्सामि । ३ ससुमारो म वधेस्सति,
 दादिस्सति ॥ । ४ देवो यदि सम्मा न वस्मिस्सति, कुतो पानीय लभि
 स्साम । ५ अब्बा, तस्स अग्गन्तरे लोकुत्तरपग्गो भविस्सति । ६ मच्चे मय
 कुमारो पव्वजिस्सति, सासनस्स अतिविष बुद्धि भविस्सति । ७ बहुभाणिनो
 पूरुषं दुक्ख अनुभविस्सन्ति । ८ हत्थिनो हत्थिनीहि मह वने विहरन्ति

† The future tense is also used to express a doubt or probability as in the modern Indian languages (misalled vernaculars)

९ किङ्करो सामिन अप्पभादेन सेवतु । १० तस्सा सामिनो छ गोणा सीघया यिनो होन्ति । ११ पापिनो पुरिसस्स इत्थी दुक्खिनी होति । १२ सतुघातिनो पुरिसा धम्मवादीन धम्मदेसनाय गच्छन्तु । १३ माली सामिनिवा पुष्पानि च फलानि च आहरिस्सति । १४ मा भायय, तस्सा पुत्तो दीघनीवी हेस्सति, लोके च राजा भविस्सति चक्कवत्ती । १५ छहि दिवसेहि तस्मि नगरे छण घोसेस्सन्ति ।

B 1 The moon will shine at night (*acc*) 2 The sun will shine by day (*acc*) 3 If you try, you will get your desired object 4 My father will take care of your son 5 The tree will fall down and its leaves will drop away 6 The lake will dry (up) and the fishes will die 7 He will worship the Buddha and will go to heaven 8 Come (इ), O ascetic! we shall ask him the question 9 Those who perform merits become happy and those who commit sins become miserable 10 The crows and the peacocks are birds 11 They will see merits in her 12 The talkative lady will suffer grief like the cuckoo 13 The king will enter his enemy's forces (army) with (his) elephants 14 Lord, we shall go to the country by the chariot 15 The ascetic will not plough and will not sow

LESSON XI (एकादममो पाठो)

§ 51 Masculine Nouns ending in ऊ

Terminations

	<i>Sing</i>	<i>Plu</i>
Nom Voc	—	—, नो
Acc	म्	—, नो

The rest like भिम्भु (§ 23)

The ending vowel is shortened before all the singular terminations except in the Nominative and before ना

सर्वज्ञ (सर्वज्ञ) *m* the all-wise one

	<i>Sing</i>	<i>Pla</i>
Nom	सर्वज्ञ	सर्वज्ञः, सर्वज्ञानो
Acc	सर्वज्ञं	" "
Voc	सर्वज्ञ	
Loc <i>Plural</i>	सर्वज्ञसु	
The rest like	मित्र	

§ 52 Neuter Nouns ending in ऊ

Terminations are the same as those of nouns ending in ई (§ 42) The ending vowel is shortened in the singular

मत्तम् [मात्रा] *n* moderate

Nom Voc	मत्तम्	मत्तम्, मत्तम्नि
Acc	मत्तम्	मत्तम्, मत्तम्नि
The rest like	masculine	

☞ Nouns ending in ऊ are generally उपपदपुंरिस् compounds or verbal nouns, *e g*

मग्नं जानाति इति मग्नम् one who knows the way

धम्मं जानाति इति धम्मम् one who knows the doctrine, duty

कालं जानाति इति कालम् one who knows the time

पारं गच्छति इति पारम् an expert

वेदेति इति विद् a learned man

§ 53 Nouns ending in भू

The declension of masculine nouns ending in भू is slightly different in the Nom, Acc and Voc plural

सयं भवति इति सर्वम् [स्वयम्] self existent

Nom	सर्वम्	सर्वम्, सयमुक्ते
Acc	सर्वम्	" "
Voc	सर्वम्	" "

Similarly decline (सह भवति इति) सहम् born together, (विभवति इति) विद् one who pervades (अभिभवति इति) अभिद् conqueror, etc

§ 54 The Passive Voice

The sign of the passive voice is **य**, irrespective of the conjugation, which is added directly to the root. The final **अ** of **॥** root is dropped and the remaining ending consonant and the **य** of the passive undergo changes mentioned in § 18 e.g.

पच to cook + **य** = **पच्य** = **पच्य** (base) Pres 3rd per sing **पचति** [**पच्यते**] is cooked. Similarly **हृष्यते** [**हृष्यते**] **॥** killed, **खन्यति** [**खन्यते**] is dug, **नीयति** is carried etc from **हन**, **खन**, **नी** etc

The Attanopada terminations (§ 38) are frequently used in the passive, though their use is optional

(1) In the following cases **इ** or **ई** is inserted between the root and **य** —

(a) Roots of the tenth conjugation whose penultimate short vowel, if any, takes its vuddhi, **करिष्य-रधीयते** is praised **विसज्जी** (जि) **यति** (ते) is left, **चेरि** (री) **यति** (से) etc

(b) Roots with a penultimate long vowel, **प** or **ओ**, e.g. **याचीयति** is begged, **खादीयति** is eaten **सेवीयति** etc

(c) Roots ending in conjunct consonants or in **र**, **इ** or **ऊ** e.g. **रक्षीयति** is protected, **कीळयते** is played, **करीयन्ते** are done, **सहीयते** (also **मय्हते**) is borne etc.

(2) Roots ending in **आ** often change their **आ** to **ई** in the passive e.g. **प्रीयते** is drunk, **दीयन्ते** are given, but **घायते** is smelt, from **पा**, **दा** and **घा** respectively

§ 55 The Third Personal Pronoun

त [**तद्**] *n* it

	<i>Sing</i>	<i>Pla</i>
Nom	ते, ने	ते, ने, तानि, नानि
Acc	तं, न	ते, ने, तानि, नानि

The rest like masculine (§40)

The third personal pronoun can also be used as a demonstrative adjective, e.g. **सा** **पुरिमो**, **ताय** **इत्थिमा**, **मस्मि** **दारवे** etc

Decline एत [एतद्] (this, that) like न in all genders एमी and सो are optionally changed to एस and ॥ before consonants, एस भम्मो, स मुनि etc

§ 56 The Numerals (11 to 18)

The following numerals are declined in the plural alike in all genders like those from पञ्च to दस —

- ११ एकादस (एकादस rarely) eleven
- १२ द्वादस, बारस (द्वादस rarely) twelve
- १३ तेरस, तेळस, (तेदस rarely) thirteen
- १४ चतुदस, चुदस, चोदस fourteen
- १५ पञ्चदस, पण्णस fifteen
- १६ सोळस sixteen
- १७ सत्तरस दस seventeen
- १८ अठ्ठारस दस eighteen

WORDS सह

देवदत्त *m* name of a person
 इत्थल *1st c* with परि to
 examine
 नावा (नी) *f* a ship, a boat
 धर *1st c* with वि to open
 धा *1st m* with पि (पिदहति)
 to shut, close
 चोर *m* a thief
 बहु *adj* many
 रत्न [रत्न] *n* a jewel, a
 precious thing
 पूर *10th n* to fill
 कि नु खो *ind phrase* what ho !
 वण (वण) *m* a wound
 आलेप *m* an ointment

लिप *7th c* with आ to bes-
 mear, anoint
 तेल (तेल) *n* oil
 मन्त्र *1st c* to besmear
 सूक्ष्म (सूक्ष्म) *adj* thin,
 subtle
 चाळपट्ट (चोल) *m* a piece of
 cloth, a rag
 यट्टि (यट्टि) *f* a stick
 मुक्ता (मुक्ता) *f* a pearl
 अन्य (अन्य) *pron* other,
 another
 इस with प *10th c* to send
 घण्य [घान्य] *n* corn
 कस्मक [कर्मक] *m*, a farmer
 उगमन [उद्गमन] *n* rising

दिस to see (*pass base* दिस्स)
 मुत्ति [मुक्ति] *f* निव्वान [निर्वाण]
n deliverance
 कत्त [कृत] *n. sing* obligations
 कर with पत्ति (*pass* पत्ति
 करीयति) to repay [grateful
 भक्तञ्ज [भक्तञ्ज] *adj* un-

भक्त [भक्त] *n.* cooked rice, a
 meal
 परक्कम [पराक्रम] *m* exertion
 दान *n* a gift
 दक्खि [दरिद्र] *m* कपण [कृपण]
m a poor man

A १ देवदत्तस्स आचारो तेहि परिक्र्खीयते । २ तुय्द येव नावा
 ह्दभति, न द्वाहणस्स । ३ यदा सुमुमारो मुत्त धिवरति तदा तस्स भक्खीनि
 पिथीयन्ति । ४ चोरेहि भूपस्स धन चोरियिस्सति । ५ नावा बहूहि रत्तनेहि
 पूरियते । ६ किं तु खो महाराज, सो वणो आलेपेन च आलिपीयति तेरेन ॥
 मक्खीयति सुमुमेन च चोक्कप्पेन पल्लिवेडीयति । ७ ता च यद्धियो ता च मुत्ता
 भञ्ज च बहू रत्तन तेन सव्वञ्जुस्स पेसीयते । ८ धम्मस्स रासयो कस्सकेहि
 मग्गेन हरीयन्ति । ९ एव विदूहि सम्मा कथीयसि । १० धम्मञ्जुहि पाप
 कदासपि न करीयतु ॥

B 1 The rising of the sun and of the moon is seen by us 2 Deliverance is wished (for) by the learned 3 Enemies are not released by the conquerors 4 Obligations are not repaid by the ungrateful men 5 The deer is killed by the hunter with his sword 6 Fruits are eaten by the monkeys in the garden 7 Rice is cooked by the women under the tree 8 Virtue is protected by the wise with exertion 9 The Doctrine is preached by the All-wise one to the five ascetics (*use dat*) 10 Be moderate in your meals 11 May gifts be given to the poor by the king 12 The kingdom will be enjoyed and (my) relatives will be supported by me 13 I shall be deceived by the hunter 14 The thigh of the ascetic is broken by the ram 15 The bird is shot by the hunter with two arrows

C Rewrite the sentences in A above changing their voice

† The root धा is changed to धी in the passive

LESSON XII (द्वादसमो पाठो)

The Pronouns

§ 57 The third personal pronoun ■ is somewhat irregular in declension See §49 and §55 ह्

The other pronouns are declined like nouns ending in अ (m n) or आ (f) with some differences In the declension of masc pronouns the Nom and Acc plural termination is ए, terminations for the Dat and Gen plural are एभ्य, एभ्यः, while in the singular the following terminations are absent —आय of Dative, आ of the Ablative and ए of the Locative

In the neuter gender, the terminations for the Nom and Acc plural are ए or आनि The rest like masculine

The feminine base is formed by adding आ to the masculine base and the pronouns are declined like कञ्जा with the following differences terminations of the Dat and Gen plural are सं and संभ्य, and in the Locative sing there is an additional termination स्त

There are no vocative forms of the pronouns Most of the pronouns can also be used as adjectives

सर्व [सर्व] masc all

	Sing	Pla
Nom	सर्वो	सर्वे
Acc	सर्वं	सर्वे
Inst	सर्वेन	सर्वेहि, सर्वेभि
D G	सर्वस्म	सर्वेभ्य, सर्वेभ्यः
Abl	सर्वस्मा, सर्वभ्यः	सर्वेहि, सर्वेभि
Loc	सर्वस्मि, सर्वभ्यः	सर्वेभ्य
	Neuter	
N Acc	सर्वं	सर्वे, सर्वानि
	Feminine	
Nom	सर्वा	सर्वा, सर्वाया
Acc	सर्व	सर्वा, सर्वाया

	<i>Sing</i>	<i>Pla</i>
I A	सव्वाय	सव्वाहि, सव्वाभि
D G	सव्वाय, सव्वस्सा	सव्वासं, सव्वासानं
Loc	सव्वाय, सव्वाय, सव्वस्सं	सव्वामु

Observe that the forms सव्वेस, सव्वस्सा and सव्वासं are from Sanskrit सर्वेषाम् सर्वस्या and सर्वासाम् respectively.

§ 58 Decline the following pronouns like सव्व —
 अञ्ज [अन्य], पर other, another, अञ्जतर a certain
 इतर other उभय (plural only) both
 एक (in the singular एक means 'one' or 'a, an', in the plural it means 'some')

एकं some, certain

क (interrogative) who? which?

कतम, कतर which (out of a number)?

पुव्व [पूर्व] former, ancient

य (relative) who, which

Some of these pronouns have got irregular forms in addition to the regular ones. They are noted below —

अञ्ज fem

D G Sing अञ्जाय, अञ्जस्सा, अञ्जिस्सा

Loc Sing अञ्जाय, अञ्जायं, अञ्जस्मं, अञ्जिस्म

Similarly इतर / has got इतरिस्सा and इतरिस्मं, क (किं) / has किस्सा and किस्मं

क masc n

D G Sing कम्म, किस्स

Loc Sing कस्मि, कस्मि, निस्मि, निग्गि

य n which?

Nom Sing यि, के

The pronouns ते, एत and य have तद्, एतद् and यद् as optional forms in the neuter singular when followed by vowels, e.g., तद्विस्ती + भवि (For recognition only)

§ 58. The pronouns इद (this) and अयु (this, that) are irregular.

इद [इदम्] This. Masculine

	Sing.	Pla.
Nom.	अयं	इमे
Acc.	इयं	इमे
Inst.	अनेन, इमिना	एहि-भि, इमेहि-भि
Abl.	अस्मा-ग्हा; इमस्मा-ग्हा	" "
D. G.	अस्व, इमस्व	एयं, एतान्, इमेयं-मानं
Loc.	अस्मि, अग्नि, इमांस्म-ग्नि एषु, इमेसु	

Neuter

N. Acc.	इदं	इमानि
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Feminine

Nom.	अयं	इमा, इमांयो
Acc.	इमे	इमा, इमायो
I. Ab.	इमाय	इमाहि, इमामि
D. G.	इमाय, इमिस्मा, अस्ता	इमामं, इमायानं
Loc.	इमाय, इमायं इमिस्ते, अस्मं	इमासु

§ 59. अयु [अदत्] Masculine

Nom.	अयु, अयु
Acc.	अयु
Inst.	अयुना
Dat. G.	अयुस्व, अयुस्व
Abl.	अयुस्मा, अयुग्हा
Loc.	अयुस्मि, अयुग्नि

Neuter

N. Acc.	अयु, अयु
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The rest like masculine.

Feminine

Nom.	अयु
Acc.	अयु

	<i>Sing</i>	<i>Plu</i>
I Ab	अमुया	अमूहि, अमूभि
D G	अमुया, अमुस्मा	अमूस, अमूसान
Loc	अमुया अमुय, अमुस्स	अमूमु

☞ Decline अमुक, अमुक (such and such) like सव्य

§ 60 उभ both

This pronoun is declined only in the plural, alike in all genders

N Ac	उभो, उभे	D G	उभिन्नं
I Ab	उभोहि, उभोभि	Loc	उभोसु, उभेसु

उभय (both) is declined like सव्य

§ 61 (a) The indeclinables suffix चि [चित्], which ■ optionally changed to चिद् before vowels, is added to interrogative pronouns and indeclinables to give them the sense of indefiniteness, e.g. कोचि पुरिसो a certain man, कायचिदित्थया by a certain woman, अपि may further be added to चिद् e.g. केनचिदपि कारणेन for a certain reason

(b) The relative pronoun is generally used as the correlative of a third personal pronoun. The clause beginning with the relative pronoun is put first, except when emphasis requires it after, e.g. यस्मिं देसे अहं वसामि, तस्मिं बहु मिमां दिनस्सन्ति, or

न सो नरो यो न करोति पुञ्ज ।

न सा सभा यथ न सन्ति बुद्धा ॥

In this couplet the clauses beginning with the third personal pronouns are put first for emphasis

(c) The following adjectives derived from pronouns may be noted

मदीय, मामक (f मदीया, मामकी) mine, तदीय, तावक thine, अहदीय ours, सदीय his, her, its, own

मादिस, तादिस, अहमादिस, तुम्हादिस, ईदिस, कीदिस, एतादिस etc mean like me, like thee, like us, like you, like this, like

what, like that etc respectively तादिम् [त्वाह्] means like thee or [साह्] like him, like her or like it

(d) The following adjectives are declined pronominally अल्पतम one of several पर distant, other, दक्षिण right अधर lower, inferior, उत्तर upper, superior, अपर subsequent, other

WORDS सहा

आनुभाव *m* prowess
 राजपुत्रिन् [रुच] *m* a royal
 servant
 पाद *m* a foot
 रुच 10th = to like, to
 choose
 दन्त *m* a tooth
 ह्य 1st = with वि+य to mutter
 कानु [कर्तुम्] infinitive of कर
 to do
 निम्रोध, किन्दुमार, चन्दगुप्त *m*
 names of men
 नाम particle really, verily
 सामनेर [आ°] *m* novice
 (new monk)
 पण [पर्ण] *n* a letter, a leaf
 कुलपुत्र [°त्र] *m* a gentleman
 पतिहा [प्रतिष्ठा] *f* firmness
 आनिमस [आनिमस] *m* an
 advantage
 अकुद [अकुद] *adj* अ not +
 कुद angry
 उहूक = an owl
 मुख *n* the face
 ताव [तावद्] *ind* then the
 while

अल्पक [अल्पक] *adj* अल्प few,
 little + क = diminutive
 suffix
 परगामी [°गामिन्] *m n* one
 who goes beyond
 अय *ind* while
 धाव 1st *c* with अनु to run
 along
 मातर *nom sing* of मातु the
 mother
 पान *n* a drink
 यापेति *verb* is supported,
 is fed
 मातृकुटिमात *adj* in his
 mother = womb
 भू 1st *c* with स to be pro-
 duced
 अरम्भ *m* a deed, an action,
 karma
 पक्षय [पक्षय] *m* the cause
 निरोध *m* cessation
 सम्भव *m* production, rise
 ठा 1st *c* (तिष्ठति) to stand
 सीद 1st *c* with नि to sit
 पाणी [प्राणिन्] *m* an animal,
 मूल *n* a root

महिस *m.* [महिष] = buffalo.

स्वे, सुवे [अस्] *ind.* tomorrow.

दूत *m.* a messenger.

पुष्पित [पुष्पित] *adj.* in blossom.

निदाघ *m.*, गिम्हान [प्रीप्प] *m.*
summer.

सदा [अदा] *f.* faith.

कुटि *f.* cottage.

A. १ पुण्वेसं बुद्धानं आनुभावं अग्गे वण्णेस्साम । २ एतो माहाजो ते
थलयो अनुस्मिं तव्वके छट्ठेस्सति । ३ राजपुरिसो चोरस्स एकं हत्थं ठमोऽपि
च पावे छिन्दन्ति । ४ को ते आचरियो, कस्स वा धम्मं सेवेसि । ५ एकरुवा
दन्ते खादन्ति एकरुवा विप्पलवन्नि । ६ यं न सक्का तं न वदति कातुं ।
७ को पनायं (पन + अयं) निमोघो नाम । एमो विन्दुसारस्स पुत्तो ।
८ अयं सामणेरो इमस्स गेहरस्स सामिको भविस्सति । ९ एकदियसमेव
सख्येहि नगरेहि पण्णानि आगच्छन्ति । १० यं विना कुलपुत्तानं सासने
पतिट्ठा नत्थि, तस्स सीलस्स आनिसंसं को वदिस्सति । ११ अनुदस्स उल्ल-
कम्म मुलं ह्विमं, बुद्धस्स ताव कीदिसं भविस्सति । १२ गग्गाय पारस्मि
तीरे इमे रक्खा षड्ढन्ति ।

१३ अप्पका ते मनुस्सेमु पे जना पारगामिनो ।

अपायं इतरा पजा तीरमेवानुपायति ॥

१४ यं च ऽस्म भुज्जते माता अघं पानञ्च भोजनं ।

तेन मी तत्थ यावेति मातुप्पिण्णतो नरो ॥

१५ यं ऋचि बुक्कं मग्गमोति सख्यं आरम्भपप्पया ।

आरम्भानं निरोधेन नत्थि बुक्कस्स मग्गमो ॥

B. 1. Who is your father? My father is Chanda-
gutta. 2. Some (men) stand on the ground, some ride
= horse and some sit in a chariot. 3. You will not get
anything (इच्छि) from me, go to another. 4. In this
forest all the animals perish. 5. Those elders have (got)
other pupils. 6. A certain physician brings the root of
a certain tree. 7. The lion kills (हन्ति) one of the
buffaloes or elephants. 8. I shall live in that cottage.
9. This is the chariot in which I shall sit tomorrow.
10. Speak what you want and ask for (पाच) anything.
11. From what city has the messenger come? 12. The
way of wealth is one (अग्ग) and the way of deliverance

another (अन्य). 13. All the trees and all the creepers are in blossom in the summer. 14. See this fruit of faith and character. 15. This house is mine, that palace is yours and the cottage is hers.

LESSON XIII (तेरसमो पाठो)

§ 62. Masc. Noun Ending in ओ

The only masculine noun ending in ओ is गो [गौः], a bull, which also means 'cattle' in the plural. The fem. form is गाव्री (a cow) declined like दासी. गौ is declined as follows :—

	Sing.	Pla.
Nom. V.	गो	गवो, गावो
Acc.	गवं, गावं, गावुं	गवौ, गावौ
Inst.	गवेन, गावेन	गोहि, गोभि
D. G.	गवस्स, गावस्स	गवं, गोर्न, गुर्वं
Ab.	{ गवा, गवस्मा-ग्हा गावां, गावस्मा-ग्हा	{ गोहि, गोभि
Loc.	{ गवे, गवस्मि-ग्धि गावे, गावस्मि-ग्धि	{ गवेषु, गावेषु, गांसु

The Past Tense

§ 63. The Past Tense—First Set of Terminations

1st per.	ई	इस्म
2nd per.	इ	इथ
3rd per.	इ	ईसु, उ

The terminations given above are applied to bases ending in the vowel अ; they are not added to bases ending in आ or ए.

The sign अ is optionally prefixed to the root.

पच to cook

1st per.	पचि, अपचि	पचिस्म, अपचिस्म
2nd per.	पचि, अपचि	पचिथ, अपचिथ
3rd per.	पचि, अपचि	{ पचुं, अपचुं पचिसु, अपचिसु

(a) In the case of a root preceded by an upasagga, the अ is inserted between the upasagga and the root : e.g.

विस with प to enter. प+अ+विस=पाविस is the base. पाविसि (or पविसि) etc.

गम (गच्छ) with अति to overcome. अति+अ+गच्छ=अत्यगच्छ =अद्गच्छ (Lesson I, rule 20) the base. अद्गच्छि (or अतिगच्छि) etc.

(b) The termination इ is sometimes lengthened and इम्ह is sometimes changed to इम्हा (for recognition).

§ 64. Past tense of roots of the second conjugation

हु to be

	<i>Sing.</i>	<i>Pla.</i>
1st per.	अहोसि	अहोसिम्ह
2nd per.	अहोसि	अहोसिथ
3rd per.	{ अहोसि, अहुया अहु	{ अहेसु

अ is necessary in the case of हु to be.

अस to be

1st per.	आमि	आसिम्ह
2nd per.	आमि	आसिथ
3rd per.	आमि	आसिसु, आसु

भू to speak

1st per.	अ-भवि	अ-भविम्ह
2nd per.	अ-भवि	अ-भवित्थ
3rd per.	अ-भवि, आह	अ-भविसु, आहंसु, आहु

इ to ...
WORDS महा

हज्जवणपटिग्गाहक [लक्षणप्रति- प्राहक] <i>m.</i> a foreteller.	वत्स [वर्ष] <i>n.</i> a year.
अमोकाराम [अमो ^०] <i>m.</i> the garden of King Asoka	उपोसथ <i>m.</i> the fast.
	छिदि <i>passive</i> with उप to cease.
	पर्णति [प्र] <i>adj.</i> excellent, good

विस 6th c with परि to serve
 food
 महासेही [महासेहिन्] m the
 master merchant
 तयागत m the Blessed One,
 Buddha
 उदने m an oven, a furnace
 धूम m smoke
 ग 1st c with उ (उद्गृह्णति) to
 rise, to stand
 पथना [पार्थना] f prayer,
 aspiration
 ह्य 4th c with सं to succeed
 बच्छ [वत्स] m a calf
 असुचि [अशुचि] n an impurity
 अमस्मिन्त adj not besmeared
 पौराणिक [पुराण + क] adj
 ancient [singer
 गन्धर्व [गन्ध] m a heavenly
 सहस्र [सह] n a thousand
 सप्तधा ind in seven groups
 कुरुग [कुरुग] m a deer
 मगपत [शतपत्र] m a wood
 pecker
 श्रुमग [श्रुमग] n the top of a
 tree [upon
 लम्ब 1st c with नी to lean
 कर m a hand
 पद्म [पद्म] m a throne
 राज royal

रह 6th c with सं + आ to
 mount
 सेतच्छन् [सेतच्छन्] n the white
 umbrella
 भाता nom sing m brother
 परम adj great [plant
 ओत्तप [ओत्त] m n m herb, a
 नगरवासी [नगरवासी] m a
 citizen
 अश्चर्य [आश्चर्य] n a wonder
 वन्द 1st c नम 1st c to salute
 रासग m गन्ध [गन्ध] m an ass
 अन्तोघर ind in the interior
 of the house
 आदास [आदास] m a mirror
 क्लिप्त [क्लृप्त] adj tired
 पीठ n a chair
 दुनिय [द्वितीय] adj next
 सुप्ति [स्वप्न] m a dream
 वषसम्पदा f ordination
 बाला f a little girl
 आचार m behaviour
 मखी f a maiden
 इम 1st c with परि (परिदैसति)
 to go searching
 दिस 1st c (पस्सति, दक्खति,
 दिक्खति) to discover, to
 see, to find
 सम्पन्न adj endowed (with)
 वर्ण [वर्ण] m beauty, colour

A १ इमे मह्येय माहणा लकरणपरिग्राहका बहेसु । २ अघोकारामे
 मतवस्यानि उपोसधो उपच्छिज्जि । ३ भूपो बुद्ध पणितेन खादनीयेन परि
 विमि । ४ महासेहीसि पुत्त पखदि कुमारेहि सादि तयागतस्त सन्तिके

पेसयि । ५ उद्धनतो[†] गण्यमत्तको^{*}ऽपि भूमो न उद्धहि । ६ तस्सा सा पत्यना समिज्झि । ७ वच्छ गावीनं सन्तिके नागच्छिमु । ८ दक्षिणापथो गुहं आयतनं आसि । ९ बोधिसत्तो केनचिदसुचिना अमक्खितो सुद्धो मानु-
हुरिच्छतो[†] निस्समि । १० तुह्मे गुहं तिणं च उदकं च वविस्सपित्थ । ११ गावो मनुस्साने मित्ताऽति पोरणका इसयो आहु । १२ अनत्तुं तथ गन्धव्या छयइस्मानि सत्तथा । १३ कुल्लो वनं पाविसि, सत्तपथो ॥ दुमग्गहा वूरे पुत्ते अपानयि ।

१४ आलम्बित्वा वरं तस्म सो पल्लं समारहि ।

निसीदि राजपल्लं सेतच्छमस्स हेइतो ॥

१५ यथा माता पिता भ्राता अग्ने याऽपि च जातका ।

गावो नैपरमा मित्ता वामु आपन्ति भोसथा ॥

B. 1. All the citizens went to the Kapilavatthu city. 2. The king saw the wonder and saluted his son. 3. They beat the ass with sticks and went (away). 4. One day they were playing (=played) in the interior of the house. 5. The mirror fell on the ground and broke. (भिद *passive*.) 6. She was tired and sat (down) on a chair. 7. On the next day the queen awoke and told the dream (*acc.*) to the king (*dat.*) 8. Rāhula asked the Buddhā (*acc.*) for ordination (*acc.*) 9. This little young girl was going (=went) to the well this (=today) morning. 10. Pleased with her behaviour, the Buddha preached the doctrine to her (together) with her maidens. 11. The eight Brāhmins went searching through all the cities but saw no girl endowed with beauty. 12. A quarrel arose among the crows on account of the bones. 13. You threw ghee upon the flame. 14. The two eyes of the crane began to trickle (=trickled) with tears. 15. We entertained the monks at the monastery with food and water.

* मण [मात्र] or मणव [माणव] is added to words showing quantity or number in the sense of 'only', 'as much as', or 'as little as'.

† तो [तः] is an indeclinable suffix having the sense of 'from' or 'than'.

LESSON XIV (चतुदसमो पाठो)

§ 65. Masculine Nouns ending in न् in Sanskrit

The following words end in न् in Sanskrit and their declension in Pāli follows the same in the older tongue:— राज [राजन्] a king; ब्रह्म [ब्रह्मन्] God Brahmā; अह [अध्वन्] a road; अत्त [आत्मन्] self, soul; युव [युवन्] a youth; पुम [पुमन्] a man; and सा [श्वन्] a dog. We shall give the forms of the first three words in this lesson and the rest in the next:—

राज a king

	Sing.	Plu
Nom.	राजा,	राजा, राजानी
Acc.	राजे, राजानं	राजानो
Ins.	रज्जा, राजिना	राज्जहि, राजूभि
D. G.	रज्जो, राजिनो	राजानं, राजून्, रज्जं
Ab.	रज्जा, राजिना	राज्जहि, राजूभि
Loc.	रज्जे, राजिनि	राज्जु
Voc.	राज	राजा, राजानो

N. B. When राज forms the last member of a compound, it is declined like बुद्ध, e. g. महाराज a great king; मगधराज king of Magadha etc.

ब्रह्म God Brahmā

Nom.	ब्रह्मा	ब्रह्मा, ब्रह्मानो
Acc.	ब्रह्मानं, ब्रह्मं	ब्रह्मानो
I. A.	ब्रह्मना	ब्रह्मेहि, ब्रह्मेभि
D. G.	ब्रह्मनो, ब्रह्मस्त	ब्रह्मानं, ब्रह्मन्
Loc.	ब्रह्मणि	ब्रह्मे
Voc.	ब्रह्म, ब्रह्मे	ब्रह्मा, ब्रह्मानो

Similarly महाब्रह्मा the great Brahmā.

अद् a road, time

	<i>Sing.</i>	<i>Plu.</i>
Nom.	अद्दा	अद्दा, अद्दानो
Acc.	अद्दानं	अद्दाने
I. A.	अद्दना, अद्दुना	अद्दानेहि-मि
D. G.	अद्दुनो	अद्दानं
Loc.	अद्दनि, अद्दाने	अद्दानेसु
Voc.	अद्द	अद्दा, अद्दानो

Like अद् decline अस्म [अस्मन्] = stone, मुख [मूर्धन्] the head and आत्तुम [आत्तम्] self (an archaic form).

The Past Tense (*continued*)

§ 66. Second Set of Terminations

1st per.	सि	सिग्घ
2nd per.	सि	सिथ
3rd per.	सि	सु

The terminations are added to verbs when their bases end in आ or ए. But when the base ends in अ, the 3rd person plural termination is अंसु instead of सु, e. g. अहंसु (अ necessary) from अ to stand; अदंसु (अ necessary) from दा to give etc.

(a) दिम to preach 10th c.

3rd per.	{ देसयि, अदेसयि देसेसि, अदेसेसि	{ देसायंसु, अदेसायंसु देसयु, अदेसयु देसेसु, अदेसेसु
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(b) The roots हर and गम are optionally changed to ह्र and गमा and then they take these terminations with अ necessary : thus past 3rd person of हर would be हरि, अहरि, अहसि; हरिसु, अहरिसु, अहंसु, हरे, अहरे. Of गम, गमिष्ठ, अगमिष्ठ, अगमामि; अगमिष्ठसु, अगमंसु, गम्यु, अगम्यु.

§ 67. (a) [Grammarians give the following as the terminations of the past tense :—

	Parassapada		Attanopada	
	Sing	Plu	Sing	Plu
1st per	अ, अ	अम्हा	इ	म्हसे
2nd per	अः	त्वा	से	व्ह
3rd per	अय	व	इत्थ	इत्थुं

Out of these terminations, very few are ever used, but they are given here *for recognition only*]

(b) The root वच् (to speak) is conjugated in the past tense only (अ necessary).

	Sing	Plu.
1st per.	अवच	अवचम्ह
2nd per	अवच	अवचत्वा
3rd per	अवच, अवोच	अवचु, अवोचु

(c) दिस (base दस्) 'to see', in addition to its regular forms, has these with अ necessary —

1st per	अदस	अदसम्ह
2nd per	अदस-मा	अदसत्वा
3rd per	अदस-सा	अदसात्तु

(d) Besides there are found many stray forms in the past tense, which are taken from the different varieties of the past tense (imperfect, aorist, perfect) in Sanskrit

a little
365), "I

§ 68 The past tense is used in an imperative sense when the prohibitive particle मा is put before the past tense form of a verb. As मा भवि don't fear, मा गमि don't go. The sign अ is not used in this case. मा can be used before an imperative form also.

WORDS सप्त

सङ्क 1st c with आ to suspect
 नाग *m* a serpent [form
 रुच with आ 10th c to in-
 दुम्भन [दुर्मनस्] *adj* dejected
 विस्सर *m* a moan, a groan
 करिवा (gerund of कर) *on*
 making
 खो [खलु] *ind* verily
 प + क्त 1st c to go away
 अज्झासव [अध्यासव] *m* inten-
 tion, opinion
 बाबैल *m* name of a country
 (Babylon)
 लाभ *m* gain, profit
 सक्कार [सक्कार] *m* respect
 कहापणमत [कार्पाणमत] *n* a
 hundred kahāṇa coins
 दण्ड 10th c to fine (with
insir), to punish
 सुन्दर *adj* समिन *adj* fine,
 beautiful, nice
 पास (पाश) *m* a snare
 बन्ध 1st c. (passive base बज्ज)
 to bind, to catch
 रव 1st c with वि to cry
 भन्तेवारी *m* a pupil
 हिरयो [हिर] *ind* yesterday
 प्रकार (प्रकार) *m* a way, a
 manner
 दा [द्या] 1st c with उप (bases
 उपदा, उपद्दा, उपदिद्) to at-
 tend upon, serve
 बाणदण्ड [बाणदण्ड] *m*, परण *m*
 गारिपुण *m* names of men

रत्तिदिवपरिच्छेद [रात्रिदि°] *m*.
 the distinction between
 night and day
 आ with प *pass* to be known
 बुद्धालोक *m* the light of the
 Buddha
 महादान *n*, a general charity
 वत्त with प (causal base पवत्ते)
 to start, continue
 हत्तर [हत्तर] *adj* hasty
 दस्सन [दर्शन] *n* insight, judg-
 ment
 विस्सास आपद (आ + पद 4th c)
 to put faith
 चतुष्पद [°स्पद] *m* a beast, a
 quadruped
 सरीण गत *adj* who has sought
 refuge in [ship
 उपामवत्त [°व] *n* lay-devotee-
 मवत्तपुत्त [सावत्तपुत्त] *m* an epithet
 of the Buddha [driver
 हयिमेण्ड *m* an elephant
 रोजी [रप्पा] *f*, भद्द *m* a street.
 पुरता [पुरतस्] *ind* in front
 धा with भन्तर 4th c to vanish
 दान [रपान] *n* spot
 जेत्ताविहार *m* the Jetavana
 monastery
 तापस *m*, a | ermit
 पण्णाला [पण्णाला] *f* a cottage
 जग 1st c with पदि to nou-
 rish [milk
 दुद [दुध] *n*, भीर [भीर] *n*
 बाल 10th c to tear

आकिण्ण [आकीर्ण] *adj* full
 कण्टक *m* = thorn

गम *1st* = with पति + आ
 (पच्चागच्छति) to return

A १ मा अञ्ज किञ्चि आसङ्कित्य महाराज । २ नागो भिक्खून् एत
 मथ आरोचेसि, भिक्खवो च रञ्जो ओरोचेसु । ३ सो नागो दुक्खो दुग्गमो
 विस्सर करिवा पक्कामि* । ४ बुद्धो तस्मि खो समये महायक्षुनो अज्जासय
 वेदेसि । ५ यदा मोरो वावेरु भगच्छि तदा वाकस्स लामो च सकारो च
 अहायय† । ६ राजा खोर वहापणसतेन दण्हेसि । ७ अह हिज्जो सुन्दरतळाके
 सोमनानि उट्ठानानि च अहस । ८ सम्भे देवा मनुस्सा च ब्रह्मान अवोचु,
 ए खो ब्रह्म, सम्भेस देवान सेट्ठोऽसि । ९ सकुणो तस्मि खणे पासे बज्जि
 विरवि च । १० अन्तेवासी आचरिय पानीय अदासि, तस्स पादे सेलेन
 मरिख, भज्जेन च पकारेन त उपहासि । ११ कोण्डञ्जबुद्धस्स काले रत्ति
 दिवपरिच्छेदो न पज्जायिथ । सत्ता निच्च बुद्धालोकेनेव विचारिमु ।
 १२ पय्यतो नाम राजा भिक्खुसङ्ग निमन्तेसि, महादानं पवत्तेसि, बुद्धस्स
 च सन्तिके पय्यनि । १३ अस्सो उप्पति, नदिया च पारिमतीरे अट्ठासि ।

१४ मा ब्राह्मणा इत्तरदस्सनेन ।
 विस्सासमापजि चतुप्पदस्स ॥

१५ अह बुद्धञ्च धम्मञ्च सहज्झा सरणं च गतो ।
 उपासकत्तं वेदेसि सक्कपुत्तस्स सासने ॥

B 1 Great king, do not be anxious (चिन्त) I shall
 protect your children 2 The elephant drivers saw the
 Tathagata on the street 3 The elephant stood in front of
 the Blessed One and saluted him 4 Then all the monks
 praised (वण्ण) the merits of the Blessed One, the Doctrine
 and the Assembly 5 The deity said these words (वचनsing)
 and vanished on the same spot 6 On that day, Sariputta
 was dwelling (हर with वि) in the Jetavana monastery with
 many monks 7 Near the same (एव) lake hermits made

* पक्कामि (=पक्कमि) an irregular form † अहायय = अहायि
 † May be written in this way also—अह बुद्धं च धम्मं च सद्यं च

their residence (वासं कथं) in cottages 8 They nourished the crow with flesh, fruit and milk 9 The boys stole mangoes and when the gardener saw them, they threw the fruit (away) into a pit 10 I shall tear your head if you will not speak 11 The road to the king's garden is full of (use *instr*) stones and thorns 12 Did you (किं तुम्हे etc) count your cows when they returned from the forest? 13 The gosling chose a husband to her liking 14 The stone fell on the head of the beast and it died on the spot 15 The kings divided the enemies' wealth among themselves (अभ्यनमन्त)

LESSON XV (पण्णससमो पाठो)

§ 69 Masculine Nouns ending in न् in Sanskrit

Continued from § 65

Let us now take up the nouns अत्त, युव, पुत्र and सा

(a) अत्त self, soul

	<i>Sing</i>	<i>Plu</i>
Nom	अत्ता	अत्ताना, अत्ता
Acc	अत्तानं, अत्तं	अत्तानो, अत्त
Inst	अत्तना, अत्तेन	अत्तनेहि, अत्तनेभि
Dat	अत्तना	अत्तानं
Ab	अत्तना	अत्तनेहि, अत्तनेभि
Gen	अत्तनो	अत्तानं
Loc	अत्तनि	अत्तानेसु
Voc	अत्त	अत्तनो, अत्ता

अत्त as a noun means the soul, but it is more frequently used as a reflexive pronoun. In the latter capacity it is used in the singular number only, irrespective of the gender and number of the noun it refers to, as सा इयिपो अत्तानं हिंसन्ति 'the women hurt themselves'. Most of the forms of अत्त are taken directly from the Sanskrit declension of आत्मन्.

(b) युव a youth

Sing.

Pla.

Nom.

युवा

युवानो, युवाना

Voc.

युव, युवान

युवे, युवाने

Acc.

युवं, युवाने

{ युवेहि-भि
युवानेहि-भि

Inst.

युवाना, युवेन, युवानेन

Ab.

{ युवा, युवस्मा-म्हा,

युवानं, युवानानं

D. G.

{ युवाना, युवानस्मा-म्हा

{ युवासु, युवेसु

Loc.

युवस्स, युवानस्म

{ युवानेसु

{ युवे, युवास्म-म्हि

{ युवाने, युवानस्मि-म्हि

(c) पुम a man

Nom

पुमा

पुमानो, पुमा

Voc.

पुम

" "

Acc

पुमानं, पुमं

" पुमे

Inst.

पुमाना, पुमुना, पुमेन

{ पुमानेहि, पुमानेभि,

Ab.

{ पुमाना, पुमुना, पुमा,

{ पुमेहि, पुमेभि

D. G.

{ पुमस्मा-म्हा

पुमानं

Loc.

पुमुनो, पुमस्स

{ पुमानेसु, पुमासु,

पुमाने, पुमे, पुमस्मि,

पुमन्हि

(d) सा a dog

Nom.

सा

सा, सानो

Voc.

स

सा, "

Acc.

सं

साने

Inst.

सेन

साहि, साभि

Ab.

सा, सस्मा, सग्हा

" "

Dat.

सस्म, साय

सानं

Gen.

सस्म

साने

Loc.

से, सस्मि, मग्हि

सामु

Observe that the declension of the nouns given in these two lessons partially follows some base ending in भ declined like बुद्ध. while the irregular forms are taken from

Sanskrit with modifications, e g, the forms राज्ञा, अद्धानो, अत्तनो, युवानो are from Sanskrit राज्ञा, अध्वान, आत्मान and युवान, respectively युव has two bases युव and युवान Students should mark the other bases for themselves

The Potential Mood

§ 70 The potential (optative) mood expresses probability, command, wish, prayer, hope, advice and capability It is used in dependent clauses also in which the above senses are implied It is used in conditional or hypothetical sentences in which one statement depends upon another as its reason or condition Verbs containing auxiliary parts as, *may might, can, could, should and would* represent Pāli verbs in this mood

Terminations

	Sing	Pla
1st per	एव्यामि, एव्य	एव्याम
2nd per	एव्यासि	एव्याथ
3rd per.	एव्य, ए एथ	एव्यु

N B The terminations एव्य and एथ properly belong to the Attanopada

(a) The ending अ and ए of the bases of roots are dropped before these terminations, e g भू (to be) has भव as the base भव + एव्यामि = भव् + एव्यामि = भवेव्यामि

कथ has two bases, कथे and कथय कथे + एव्य = कथ् + एव्य = कथेव्य कथय + एव्यु = कथय् + एव्यु = कथयेव्यु कथे + ए (3rd S) = कथ् + ए = कथे

छिद् 7th c to cut

1st per	छिन्देव्यामि, छिन्देव्य	छिन्देव्याम
2nd per	छिन्देव्यासि	छिन्देव्याथ
3rd per	छिन्देव्य, छिन्दे, छिन्देथ	छिन्देव्यु

[(b) The following Attanopada terminations of the potential (optative) are given for recognition only —1st

Person (S) पृथ्वी, (P) पृथ्वी, 2nd (S) पृथ्वी, (P) पृथ्वी, 3rd (S) पृथ्वी, (P) पृथ्वी

§ 71 The following are the forms of the roots of the second conjugation for the potential (optative) mood —

हु to be

	Sing	Pla
1st per	हुवेद्यामि, हुवेद्ये	हुवेद्याम
2nd per	हुवेद्यामि	हुवेद्याथ
3rd per	हुवे, हुवेद्य, हुवेद्य	हुवेद्यु

अस to be

	Sing	Pla
1st per	अस्ये	अस्याम
2nd per	अस्य, निषा	अस्यथ
3rd per	अस्य, निषा	अस्यु निषु

मृ is conjugated like हु as मुवेद्यामि etc. ह 'to go' is not conjugated in the potential, conditional and the past

WORDS मत्त

दीपायु, उपायि names of men
 स्वाध्याय [] well + आर्याय
 well preached
 धर्मविनय m the Doctrine
 and Discipline
 रम [क्षम] adj capable,
 patient
 सारत [सुगत] adj sympathetic,
 contented
 क्षिप्त 1st c to be tired, to
 be exhausted
 उपाय m a remedy, means
 अक्षय [अक्षय] m death, lapse
 अक्षयेन after the death or
 lapse
 दारक m child
 नत्त 4th c with वि to be
 turned

किल्ल [बल्ल] adj tired, ex-
 hausted
 गुर [गुर] n a mean act
 न + आ + पर 1st c to practice
 विष्णु m a wise man
 वद 1st c with उर to blame
 नासा f the nose
 रुहवा f growth growing
 आनात adj brought
 दम [दम] 1st c to bite
 दया f pity compassion
 चमल [चमल] m a candle
 an outcast
 तत्तक [तत्तक] m a carpenter
 नत्त [नत्त] (नत्त) to bend, e
 to train
 कस्तुरिज adj constructed
 कत्त [कत्त] adj done, com-
 mitted

किलिस [हिंस्] 1st c with सं
to be soiled.

मन 1st a to resort to

पुरिसाधम [पुरिषा] m meanest
of mankind

कर्याण adj benevolent, be-
neficial

पुरिसत्तम [पुरिषो] m best of
mankind

वाचा f speech, words

तप (causal) तापयति to vex

हिस 7th c with धि to hurt

वे [वे] meaningless particle

सुमासित [°पित] adj well-
spoken, well-advised

वच्चि [वच्चिद्] ind I hope

मन 4th c with अप to insult

मूल n a root

दहर adj young

वुद्ध [वृद्ध] adj old

धा 1st c with स (सद्दति) to
believe in (with gen of
object)

मद् 4th c with प to err

लोक m the world

पाण [प्राण] m a creature,

निरय m hell.

सिक्ख [शिष्य] 1st m to learn

नङ्गुल [शङ्खुल] n the tail

वक्क [वक्र] adj crooked

A १ मय वे दीधायु पस्सेय्याम तस्स हत्थे छिन्देय्याम । २ तुग्गे
स्वाक्खाते धम्मविनये पब्बजिता खमा च भवेय्याथ सोरता च । ३ केन नु खो
उपायेन उपासि भग्हाक भग्घयेन सुखं च जीवेय्य न च किलमेय्य । ४ इमिना
उपायेन इमे दारका न विनस्सेय्यु । ५ सवे सो युवा अज्जेहि युवानेहि सद्धिं
अदुना गच्छेय्य, किलम्भो न हुवेय्य । ६ अत्ता हि अत्तनो नत्थि, कुत्तो पुत्ता
वुत्तो धन । ७ न च सुह समाचरे किञ्चि येन विञ्जू परे उपवदेय्यु । ८ वग्गु
(= वदेय्यु an irregular form) वा ते न वा यग्गु, नत्थि नासाय
रूहना । ९ कस्साय सा होति । सो तेन पुमुना आनीतो । न कञ्चि श्सेय्य ।
१० यस्स पुमुनो दवा नत्थि त वसल्लोऽति सुवेय्याथ । ११ तच्छका दाह
नमयन्ति पण्डिता पन अत्ताम नमयन्ति । १२ किलम्भा नरा उदक पिबेय्युऽति
सेहिना तळाको कारापितो ।

१३ अत्तनाऽव क्त पाप ।

अत्तना सकलित्सति ॥

१४ न भजे पापके मिते, न भजे पुरिसाधमे ।

भजेय मित्ते वल्ल्याणे, भजेय पुरिसुत्तमे ॥

१५ तमेव वाच भासेय्य वायत्तान न तापये ।

परे च न विहिंसेय्य, सा वे वाचा सुमासिता ॥

- B 1 (One) should speak only what (यं त) is beneficial 2 I hope (कश्चि) you do not insult your master 3 If you would live here, you would not get fruit and roots 4 If a young monkey were to deceive an old one, the old one would not believe the young fellow (use Gen) 5 If you are a king's son, you may also become a king 6 Youths may err in this world 7 If you would hurt creatures you will be born in hell 8 Let young men abstain from killing and drinking 9 We will not abstain from the truth 10 If they will speak a well advised speech, learned men would praise them 11 I shall bring my son (Dat) a book, so that (इत्ति) he may learn 12 You may personally (last sing of अत्त) go to the Jetavanī monastery and invite the Blessed One 13 The tails of dogs are always (पय) crooked 14 Pity for the dog (use Loc) rose (जाग) in the mind of the man at the same moment 15 "Let no sinful qualities touch you and me!" said he

LESSON XVI (सोढसमो पाठो)

§ 72 Masculine Nouns ending in वृ in Sanskrit

Many of the nouns ending in वृ in Sanskrit or वृ in Pali are formed from verbs and they denote the doers of the actions indicated by the roots e.g. मत्थु [शास्त्र] 'a teacher', is formed from the root साध [शास्त्र] to teach. Such nouns are taken directly from Sanskrit with modifications according to rules of change (lesson II)

They are declined partly like भिक्षु and partly like the corresponding Sanskrit nouns

माथु [शास्त्र] the Teacher

	Sing	Plu
Nom	माथ्या	माथ्यारो, माथ्या
Acc	माथ्या	माथ्यारो, माथ्या
Inst	माथ्या, माथ्युना	{ माथ्यारेहि, माथ्यारेभि
Abi	माथ्यारो, माथ्युना	{ माथ्युहे, माथ्युभि
Dat Gen	{ माथ्यु, माथ्युस्त	{ माथ्यारान्, माथ्यान्,
	{ माथ्युनो	{ माथ्युस्त
Loc	माथ्यारि	माथ्यारेषु माथ्यु र्यु
Voc	माथ्य, माथ्या	माथ्यारो, माथ्या

The forms सत्था, सत्थु, सत्थरि etc. are from शान्ता, शास्तु, शान्तरि etc.

Similarly decline वत्तु (कर) a doer, भत्तु (भर) a master, a husband, नेतु (नी) a leader, सोतु (सु) a hearer, ज्ञातु (या) one who knows, जेतु (वि) = conqueror, दातु (दा) a donor etc. [कर्त्तु, भर्त्तु, नेतु, श्रोतु, ज्ञातु, जेतु, दातु]. The word नत्तु [नप्पु] 'a grandson,' is declined like सत्थु.

§ 73. The words पितु m. (a father) and भ्रातु m. (a brother) [पितृ, भ्रातृ] are somewhat declined like सत्थु.

	Sing	Pla
Nom. Voc.	पिता	पितरो
Acc	पितर	पितरो
Inst	पितरा, पितुना	{ पितरेहि-भि
Abl.	पितरा	{ पितूहि-भि
Dat. Gen.	{ पितु, पितुस्स { पितुभो	{ पितरान, पितान { पितून्, पितुञ्च
Loc.	पितरि	पितरोसु, पितुसु, पितुसु

मातापितरो (parents) is declined like पितु but only in the plural number.

§ 74. Feminine Nouns ending in नृ in Sanskrit

There are only two fem. nouns in Pāli whose Sanskrit originals end in नृ. They are मातु (a mother) and धीतु or दुहितु (a daughter) [मातृ, दुहितृ]. They are declined partly like धेनु and partly like the Sanskrit nouns.

	Sing	Pla
Nom. Voc	माता	माता, मातरौ
Acc.	मातर	मातरौ
Inst. Abl.	मानुया, मातरा	{ मातरेहि-भि { मातूहि-भि
Dat. Gen	मातु, मानुया	{ मातरान, मातान { मातून्
Loc.	{ मातरि, मातुया { मातुयं	{ मातरोसु, मातुसु, { मातुसु

The Conditional Mood

§ 75 The Conditional mood is used in those hypothetical sentences in which the nonperformance of action is implied. "The action would have taken place, if the condition would have been fulfilled, which however was not done." The mood must be used in both the principal and subordinate clauses.

The following are the terminations of this mood—

	<i>Sing</i>	<i>Plu</i>
1st per	इस्मि	इस्मिह
2nd per	इस्मि	इस्मिथ
3rd per	इस्ति	इस्मिन्

अ is optionally prefixed to the root as in the past tense (see § 63). The ending अ of the base of a root is dropped before these terminations e.g. पच + इस्ति = पचिस्मि or अपचिस्मि, but the initial इ of the terminations is dropped after व of the 10th conj. and इ or अस्ति of the causal, e.g. पारे + इस्मि = पारेस्मि or अपारेस्मि.

Conjugate वर to fill 1st c

	<i>Sing</i>	<i>Plu</i>
1st per	वरिस्मि, अवरिस्मि	वरिस्मिह, अवरिस्मिह
2nd per	{ वरिस्मि	वरिस्मिथ, अवरिस्मिथ
3rd per	{ अवरिस्मि	वरिस्मिन्, अवरिस्मिन्

§ 76 The conditional forms of roots of the second conjugation are given below —अस् (to be) and इ (to go) have no conditional forms.

The prefix अ is necessary in the case of इ to be

इ to be

	<i>Sing</i>	<i>Plu</i>
1st per	अदुविस्मि	अदुविस्मिह
2nd per	अदुविस्मि, अदुविस्मिथ	अदुविस्मिथ
3rd per	अदुविस्मि	अदुविस्मिन्

to speak

Prefix अ is optional.

Sing

Plu

1st per.

अ-अविस्सं

अ-अविस्समह

2nd per.

अ-अविस्स

अ-अविस्सथ

3rd per.

" "

अ-अविस्ससु

WORDS सह

जातिसम्पन्न *adj.* endowed with high birth

पालक *m* a protector, guardian

पेच्च [प्रेत्य] *ind* in the next world

पटमयय [प्रथमययस्] *n* the prime of life

सोत्तापत्त *m f n* a person in the first stage of sanctification

भगिनी *f* a sister

अन्तात्तु [आत्तु] *m* one who understands

अहिबुद्ध *m* a family of snakes

मेत्त *adj* friendly

दह [दष्ट] *adj* bitten

अट्ठापित [आपित] *m* a barber

संगम [संग] *m* association, contact

मगुहमज्जा [मगुहमज्ज] *m* the middle of the sea

दुग्गल [दुग्गल] *adj* poor

सिग [सिग] *n* a horn

मत्त [मृतरत्त] *m* the state of being dead, i.e. death

दुत्तम [दुर्लभ] *adj* difficult to obtain

महद्दत्त, राम, कौकालिक सुद्धोदन, अज्जातम्मत्त *names of men*

रेमा *name of a woman*

पभाय [प्र] *m* power, strength

सोचिन्त्य [सोचिन्त्य] *adj* a sad thing

श्रुत्त *adj* heard [heard

सुत्ता (gerund of सु) having

मह *1st c* with प to bear

भित्तक [भित्तक] *m* a beggar

गारय [गार] *m* respect

यध *1st c* to kill

मिनेह [मिनेह] *m* love.

मग्ग [मग्ग] *m* the path

ऐत्तु [ऐत्तु] *m* a heaver

मत्तात्तु [मत्तात्तु] *m* name of a king

देवलोका *m* the divine world

शरय *m* the body

A १ भो, मग्गे एते जगत्तिग्गाम्भो अनविस्स, एतस्स एते लभिस्स।

२ तात्थां विता विता मग्गे पाण्डो को अत्तो भवि। ३ आत्तु। मग्गु

मग्गिकं लभिस्साम धम्मम् ४ सोत्तापो भविस्साम। ५ पुत्तात्तं दत्तात्तो देव

मुखं अनुभवन्ति । ५ यदि सो पठमत्रये पच्यजेय्य, सोतापत्रो भवेय्य । ६ अयं
 बालको मा मातरा वा पितरा वा भ्रातरा वा भगिन्या वा छट्ठीयतु
 ७ देहेतु सत्था धम्मं, भविस्सन्ति धम्मस्स अज्जातारोऽति अवोच यद्वा
 ८ मये मो भिक्खु इमाजि अहिक्खुजि मेत्तेन चित्तेन करिस्स, मां अहिना
 द्हो न भरिस्स । ९ यदि तस्स नहरपितस्स इमाजि उपासकेन मदि संसारां
 न भविस्स, ममुदगळो येव* नस्सिस्स । १० सचे तव पिता न भरिस्स, त्वं
 इमाता न भविस्स । ११ यदि मे पादा मम सिंगोहि सदिसा अहुविस्संनु न
 कोऽपि पाणी मया समो सुन्दरो अहुविस्स । १२ सचे ब्रह्मदणो तस्मिं काले
 गामं न गच्छिस्स, सव्यं घर भग्गिना नस्सिस्स । १३ मातापितुत्तं पन मे
 मतत्वा भ्राता एव दुहमो, भ्रातर मे रक्खथ, महाराज । १४ खेमाय भ्राता
 तस्सा भ्राता च सहायका होन्ति ॥

१५ केन राम प्रभावेन सोचित्त्यं न सोचति ।

पितरं कालकृतं मुत्ता न तं वत्तद्दत्ते दुक्खं ॥

B. 1 He does not bear the pain of the death of his brother and parents. 2. The teacher preaches the way (सत्ता) of deliverance (निव्वान) to the hearers. 3. If the beggar had not got food from the donor, he would have perished today. 4. If our parents had been living (=would have lived), my brother would not have abandoned me. 5. O youths! Nourish your old parents with food and clothes. 6. Devadatta and Kokālika have no respect for the Teacher (use Loc.). 7. If there be a speaker, there will also be hearers of the Doctrine. 8. Rāhula, son of the Teacher, was the grandson of King Suddhodana (Say Suddhodana-king). 9. If my horns had been beautiful, I should have looked handsome. 10. If Ajātasattu had not killed his father, he would have been a *Sotāpanna*. 11. Love for the daughter (Loc.) dwells in the mind of the mother. 12. May the leaders of men not err in their path! 13. The jambu trees in the garden are (being) cut (down)

* ए and दे, ओ and वो, इ and वि, उ and वु are interchangeable (for recognition only).

by the hewers. 14 Mandhātū ascended to the divine world with his body 15. It is not proper (use वदति, § 27 for the hearers to insult (अपमन्त्रितु) the speaker

LESSON XVII (सत्तरसमो पाठो)

§ 77. Masculine Nouns ending in वन्त and मन्त

वन्त and मन्त [वत्, मत्] are possessive suffixes added to nouns to form adjectives and nouns वन्त added after अ or आ and the other after other vowels Thus from कुल, फल, यस, धन, सील and पद्मा we get respectively —

कुलवन्त born in a good family धनवन्त wealthy

फलवन्त fruitful

सीलवन्त virtuous

यसवन्त successful

पद्मावन्त intelligent, clever.

From सति, ज्ञुति, चक्षु and हेतु we get —

सतिमन्त possessed of recollection, alert

ज्ञुतिमन्त full of splendour

चक्षुमन्त having eyes i.e insight

हेतुमन्त having a cause, causal.

These nouns (or adjectives used as nouns) are declin

... with some additional forms taken with modified declension मगवन्त

	अगवन्त [भगवन्]	
	<i>Sing</i>	<i>Plu</i>
Nom	भगवन्तो, भगवा	भगवन्ता, भगवन्तो
Acc	भगवन्तं, भगवं	भगवन्ते
Inst.	भगवन्तेन, भगवता	भगवन्तेहि-भि
Dat Gen.	भगवन्तस्स, भगवतो	भगवन्तान, भगवत्त
Abl	{ भगवन्ता, भगवन्तस्मा-म्हा भगवता	भगवन्तेहि-भि
Loc	{ भगवन्ते, भगवन्तास्मि भगवन्तस्मि, भगवति	भगवन्तेसु
Voc	{ भगवन्त, भगवन्ता भगवा, भगवं	भगवन्ता, भगवन्तो

The irregular forms भगवा, भगवता, भगवतो, and भगवति of the singular, and भगवन्तो and भगवत of the plural are from Sanskrit भगवान्, भगवता, भगवत भगवनि, भगवन्त and भगवताम् respectively.

Similarly decline महन्त [महत्] great, अरहन्त a person in the last stage of sanctification, an arahat, हिमवन्त the Himālaya mountain etc

§ 78 Neuter Nouns ending in वन्त and मन्त

Neuter nouns or adjectives ending in वन्त or मन्त are declined like the corresponding masculine substantives from the Instrumental to the Locative. The other forms are as those given below —

	गुणवन्त n virtuous	
	Sing	Pla
Nom	गुणवन्त, गुणवं	{ गुणवन्ता, गुणवन्तानि गुणवन्ति
Acc	" "	गुणवन्ते, *वन्तानि, *वन्ति
Voc	गुणवन्त, गुणवं	{ गुणवन्ता, गुणवन्तानि गुणवन्ति

The form गुणवं is from Sanskrit गुणयव गुणवन्ति is itself a Sanskrit form

§ 79 The feminine forms of substantives ending in वन्त and मन्त are formed by changing वन्त to वन्ती or वन्ती and मन्त to मन्ती or मन्ती. The feminine forms of कुलवन्त, सतिमन्त, भगवन्त are कुलवन्ती (*वन्ती), सतिमन्ती (*मन्ती), and भगवन्ती (*वन्ती) respectively. महन्त has महन्ती or महन्ती as the feminine. These substantives are declined like दाया (§ 35)

§ 80 Irregularities in the First Conjugation

(a) गम (to go) is necessarily changed to गच्छ in the Present, Imperative and Potential and optionally in other places. In the Past tense गम has a large number of forms.

Take गम as the base and add the first set with व optional

Similarly take गच्छ as the base and add the first set with अ optional

Take गमा as the base and add the second set with अ necessarily 3rd pl अगमंसु

[In addition the following irregular forms occur, which should be recognised]

	Sing	Plu
1st per	अग, अगमा	अगुम्ह
2nd per	अगा, अगसा	अगुथ
3rd per.	अगा, अगमा	अगु

(b) टा (to stand) As this root comes from स्था, it is changed to ह्वा when preceded by a vowel It has two bases टा and तिह् The latter is used in all tenses and moods, while टा is used in the Present, Imperative and Potential when it is preceded by an upasagga The base टह (or ह्ह after vowels as उपह्हति, but भह्हति) is used only when the root is preceded by an upasagga

In the past tense take तिह् as the base and add the first set, and take टा as the base and add the second set with अ necessary 3rd per sing अ तिहि, अहसि, plural अ तिहिंसु अ तिहु अहंसु If the root is preceded by an upasagga there will be an additional base टह (ह्ह) with the first set and अ optional 3rd per sing अह्वा is also seen. In the future the forms टस्सामि, टस्से, टस्साम, टस्समि etc are found in addition to the regular ones

(c) The root धा is changed to दह् when preceded by an upasagga, e.g. पि + धा (to shut) = पिदह् as the base It is changed to धी in the passive, e.g. पिथीयते (is shut)

(d) The root दन (to kill) has दन्ति as its form of the 3rd per sing present tense

(e) The roots मर (to die) and म्रि (to grow old, decay) are sometimes changed to मित्थ or मीव [मिथ्] and म्रित्थ or जीव [जीवे] (I or recognition only)

WORDS मदी

दोष [दोष] *m* a fault
 पापिन् *m f n* sinful
 देन तेन towards
 कम with उप + सं to approach
 उपसङ्गमिन्वा (gerund of उप + सं + कम), having approached
 गथा *f* stanza
 भास *1st c* with अधि to address
 वह *1st c* to bear, carry
 धायन्त [धायन्त] *m f n* charitable
 विधि [धी] *f* Wealth, fortune
 विपुल *adj* abundant, plentiful
 वणवन्त [वर्णवन्त] *m f n* beautiful, handsome
 सत्कार [सत्कार] *m* respect, honour
 नाम *ind* really, verily, named, called, at all
 अनाथपिण्डिक *m* name of a man
 सेही [सेही] *m* a banker, a merchant
 हिमवन्त *m* the Himālayas
 महाराज *m* one of the four guardian gods
 अभिवादेत्वा (gerund of caus अभि + वद), having greeted

चतुर्दिश at the four sides
 सेव्यथापि, सेव्यथा [नद्यथा] *ind.* as it were
 अग्निक्वन्ध [अग्निक्वन्ध] *m* a column of fire
 भिक्षुसमघपुरस्सनी (भिक्षुसंघेन पुरस्सनी) *adj* surrounded by the assembly of monks
 नद *1st c* to roar
 अपारत [अप्रावृत्त] thrown open
 अमृत [अमृत] *n* the immortal state, nibbāna
 द्वार *n* a door
 सोत [आसत्] *n* the ear
 सुख *7th c* with व to give vent to
 दुष्कण [दुर्वर्ण] *adj* ugly
 अन्ध *adj* blind
 शुचिमन्त [शुचिमन्त] *adj* pure.
 सेह *adj* better
 ठा with उप to serve
 पश्य [पश्य] *m* a requisite
 मत्त *m* name of a clan
 धा *1st c* with वि to bury
 धूप [सूप] *m* a dagoba
 कच्छप *m* a tortoise
 आकाश *m* the air
 खणे खणे every moment
 तदनन्तर, एताव *ind* and then

A १ दहरा पक्खी पञ्जावन्तो जुतिमन्तो च सन्ति । २ यो धम्मो भगवता देसीयने त चक्खुमन्ता अनुसरन्तु । ३ सीलवन्तियो पुञ्जवन्तियो गुणवन्तियो च इत्थियो पापक वचन न ब्रुवन्ति । ४ सीलवन्तेसु भिक्खुसु दोसा न दिस्सन्ति । ५ अथ खो मारो पापिमा येन भगवा तेनुपसङ्गमि, उपसङ्गमित्वा भगवन्त गाथाय अज्जमासि । ६ बलवन्तोऽव गावो इम भार वहेय्यु । ७ चागवति पुरिसे सिरी विपुल्य भवति । ८ यदा वण्णवा मोरो पापेस्माग्मा तदा काक्खस्स सक्कारो अहायित्य । ९ कम्म नाम एव फल्य होति यथा बोधि सत्तस्स । १० सावत्थिय अनायपिण्डिको नाम सेट्ठी अहोसि कुलवा, धनवा, यसवा च । ११ भरिया एनऽस्स होति वण्णवती कुलवती सीलवती च । १२ हिमवति महतो रक्खस्स मूले ते सव्वे भरहन्तो निसीदिसु । १३ चत्तारो महा-राजा भगवन्त अभियादेत्था चतुहिसा अट्ठमु, सेव्यथाऽपि महन्ता अमिक्खन्था ।

१४ भगवा च तमिह समये । भिक्खुसङ्घपुरक्खतो ।

भिक्खून् धम्मं देसेति । सीहोऽव नदति वने ॥

१५ अथारता तेस अमत्तस्स द्वारा । ये सेतवन्तो पमुञ्चन्तु सद्ध ॥

B 1 The Blessed One surrounded with a great multitude of the monks entered Rājagaha 2 The wise men follow the advice of the virtuous 3 I saw a strong youth on the bank of the Aciravati river 4 You insulted the beautiful woman without cause 5 Some (एकस्मै) men

not deceive me, (who am a) man of of good character 9 The king of Kosambi started with a great army with his face towards Benares 10 A pure mind is better than a strong body or a heap of gold 11 He constantly served the Assembly with the four requisites 12 The Mallas will bury the tooth of the Lord (भगवन्त) in the dagoba 13 The tortoise, I hope, would shut its mouth (when it would be) in the air 14 "There is (अ) danger in this place," informed the maidservants to the king's daughter 15 The life of a being decays every moment and then he dies

LESSON VXIII (अष्टमसमो पाठो)

§ 81 Present Participles in अन्त

The present participles of verbs are generally formed by adding अन्त to the conjugational base of the verbs e.g.

वद 1st c वद + अन्त = वदन्त speaking

गा 4th c गाव + अन्त = गावन्त singing

चुर 10th c चारे + अन्त or चोरय + अन्त = चारेन्त or चारयन्त, stealing

The present participles in अन्त are declined like भगवन्त (§ 77) except in the Nom, Acc and Voc cases

Let us take गच्छन्त —

गच्छन्त *masc* going

	Sing	Plu
Nom	गच्छन्तो, गच्छ	गच्छन्ता, गच्छन्तो
Acc	गच्छन्तं	गच्छन्ते
Voc	गच्छन्त, गच्छ	गच्छन्ता गच्छन्तो
Rest like भगवन्त		

गच्छन्त *neuter*

	Sing	Plu
Nom	गच्छं गच्छन्तं	{ गच्छन्ता, गच्छन्तानि, गच्छन्ति
Acc	गच्छन्त	गच्छन्ते, 'न्तानि, 'न्ति
Voc	गच्छं, गच्छन्त	गच्छन्ता, 'न्तानि, 'न्ति

The feminine terminations for forming present participles are भती or भन्ती, e.g. वदती or वदन्ती speaking, गावती or गावन्ती singing, चारेती, चारेन्ती, चारयती, चारयन्ती stealing. Decline these words like दासी (§ 35)

§ 82 Present Participles in मान

The termination अन्त comes from अन्, the Sanskrit termination of the Parasmaipada, while मान, the Ātmanepadi termination is also used in Pāli. A root may take either termination in Pāli, though अन्त is more usual

मान is *not* used after bases not ending in अ, ए, इ it cannot be used after चोरे of the 10th c or हारापे of the causal.

वद् 1st c —वदमान speaking

वद् + य of the passive + मान = वद् + य + मान = वज्जमान being spoken (passive present participle)

गा to sing—passive base गीय + मान = गीयमान being sung

चुर-चोरयमान stealing (not चोरैमान) Passive चोरियमान being stolen

Decline present participles in मान like बुद्ध in the masc, फल in the neuter and कज्जा in the feminine मान becomes माना in the fem

§ 83 The present participles of भस् (to be) are सन्त and समान

सन्त (being) has the additional sense of 'good' or 'a good person' In this sense in addition to सन्तैहि-मि, it has the form सत्थि (सत्थिम् before vowels, Sk सद्धि) Feminine यती or सन्ती like दासी Decline समान like कज्जा

हु (to be), pres participle होन्त only Nom Sing होन्तो (m), होन्त (n) हाती, होन्ती (f)

The pres part of भू (to be) is भवन्त or भोन्त In addition to its usual sense, it is used as a pronoun showing respect, translatable by "your reverence", "your lord-(lady)ship" etc Decline भवन्त in these senses

भवन्त sir, your reverence

	Sing	Plu
Nom	भवं, भवन्तो	भवन्ता, भवन्तो, भोन्तो
Acc	भवन्त, भोन्त	भवन्ते, भोन्ते
Voc	भोन्त, भन्ते	भवन्ता, °न्तो, भोन्तो, भन्ते

The rest like भगवन्त

The feminine भोती (your ladyship, madam) is declined regularly like दासी

अरहन्त, pres part of अरह, is used in the sense of an arāhat (one in the last stage of sanctification) Nom Sing अरहा, अरह, अरहन्तो The rest like मगवन्त

§ 84 Absolute Constructions

When there are two actions performed simultaneously by two agents, the verb showing one of the actions is turned into a participle, when the subject of the participle is put into the genitive or locative case, and the participle is made to agree with it in gender, number and case, e.g. ब्रह्मदत्ते रज्जुं करोन्ते or ब्रह्मदत्तस्य रज्जुं कारेन्तस्त while Brahmadatta was ruling

(a) When contempt, disregard or contrast is to be shown, the Gen. Absolute is used, as रुदन्तस्य बालकस्य पिता पश्यति the father renunciated in spite of the child's weeping, पश्यतो आचरियस्य though the teacher was looking

(b) Sometimes the word agreeing with the participle is an indeclinable, e.g. एतु सन्ति, एवं सति this being the case, under these circumstances एव युज्यते this being said

§ 85 The Third Conjugation

There are only three roots of the third conjugation, दा to give, हा to abandon, and हु to sacrifice

The Present

दा—The base is दे or ददा In addition in the 1st person the forms दमि and दम्म are seen in the sing and plural respectively 1st p s ददामि, देमि, दमि, 3rd p pl ददन्ति देन्ति

हा—जहा is the base जहामि, जहन्ति

हु—हुही is the base हुहामि, हुहन्ति

* The Imperative

The bases are the same as in the present The 2nd p. sing of दा is ददाहि, दद or देहि, of हा is जहाहि or जह, of हु is हुहोहि or हुह.

The Future

दा Take दद as the base and add the terminations ददि-स्सामि etc Add the following 1st per दस्सामि, दस्सं, दस्साम 2nd per दस्ससि, दस्सथ 3rd per दस्सति, दस्सन्ति हा and हु—bases जह and जुह

The Potential

दा-दद is the base दग्ग (1st p sing) दग्गा (3rd p sing) and दग्गु (3rd p plu) are irregular forms from Sanskrit हा and हु—Bases जह and जुह

The Conditional

दा दद is the base with अ optional Add the following forms अदस्से, अदस्सेह etc (अ necessary)

हा and हु—bases जह and जुह अ optional

The Past Tense

दा—Take दद as the base with अ optional and treat like a root of the 1st c Add अदासि, अदासिम्ह, अदामि अदासिथ, अदासि अदा, अदसु

हा—Take जह with अ optional and add 1st set

हु—Take जुह with अ optional and add 1st set

WORDS सदा

मघ *m* sentence of death, murder

गी *with* आ to lead

अनपक्क [अनरप] *adj* not a little

एल्लक [एडक] *m* a ram

असनि [असनि] *m f* thunder-bolt

अन्तराय *m* an obstacle

कम *1st c* with अति (अति क्खमति) to pass away

■ *1st c* with प to produce, to create

अपुञ्ज [°प्य] *n* demerit

सम्मासेवुद [सम्यक्°] *m* the Highly Enlightened one

भिक्षा [भिक्षा] *f* alms

काम *m* a sensual pleasure

लप *1st c* with वि+प (विप्पलपति) to prate, to rave

पुर *n* a city

नमस्स *1st c* to bow

सुधम्मता *f* goodness righteousness

भास 1st c with स to as-
sociate

कुर्वेत् 3rd sing of कर् to
do

सन्धव [सन्धव] m friendship

सन्निवास m society

यो यन् rather than

अङ्ग n limb

हेतु ind for the purpose of.

खिगाण [शृङ्ग] m a jackal

यथामुख्य ind at will

वाणिज m a merchant

वाह m ploughshare

सूक्ष्म [सूक्ष्म] m a mouse

प्रतिज्ञा [प्रतिज्ञा] f promise

बुभुक्षिवन् [भूक्षित] adj hungry

पिपासित adj thirsty

घट m a pot

जल [ज्वल] 1st c with प
(पञ्चलति) to blaze

इन्द्रि [मदि] f glory

अर्थ गम [अस्त गम] to set

केलिसण्डल [केलि] n play-
ground

A १ अहस्तासु लो ले पञ्चजिता ते चोरे वधाय भोजीयमाने । २
भावति ते यदयजिते अन्यपक्षं युक्तं अहांसि । ३ एवमेव विना खादन्ते नस्य
उपरि भसति पति । ४ एव सन्ते अन्तरायो मे भवेय्य । ५ गावेसु अदन्ता
पाप्तेसु रत्तिं भतिक्रमि । ६ ओवदतो बुद्धस्य लोको पाप आचरति । ७
पस्ततपि देवान् मनुस्या अपुञ्ज पसवन्ति । ८ नमो तस्मै भगवतो अहतो
ममासम्बुद्धस्य । ९ भिक्षु मे देहि मोति । १० सचे सो कमे अहेय्य
अहताऽपि हुयेय्य । ११ समेन गच्छे धीरो बहुषो इतिषी जह्म, एवहा
गापन्तिषो एकहा नृपन्तिषो एकहा च विप्लवपन्तिषो । १२ सचे मम
हृदय मम सन्तिके अहुविस्स, अहं तुय्यं त अदस्स ।

१३ लो अहं विचरिस्सामि गामा गाम पुरा पुर ।

ममस्समानो सम्बुद्धं धम्मस्स च सुधम्मत्त ॥

१४ मन्निरेव समासेय सदिमं बुद्धेयं सन्धव ।

सत हि सन्निवासेन सोत्थि गच्छति महापितो ॥

१५ धनं पजे यो पन अङ्गहेतु । अङ्गं पजे जीवितं रक्खमानो ।

अङ्गं धनं जीवितं चापि सज्जं । पजे नरा धम्मयनुस्सरन्तो ॥

II 1 A jackal roaming (विचर) at will fell into a well

2 I saw many men carrying burdens on their heads
(use Instr Sing) 3 When the king was saying these words
Queen Mālīkā gave the clothes to the beggar (Dat) 4 If
... ant gives (Loc absolute) the ploughshares,

the mice will not eat the child 5 I may even abandon my kingdom but not the promise 6 Let us give corn to the hungry and water to the thirsty 7 While the Blessed One was living, the honour of the Assembly increased 8 The women are going (=go) to the Ganges and bringing (=bring) water in (their) pots (*Inst r*) 9 Who is it blazing with glory that salutes my feet? 10 Under these circumstances, I shall not give you a single *lahāpana* 11 If rain (देव) did not fall (वस्स use *Loc absolute*), the ancient Kings used to sacrifice (*Pres tense*) 12 While he was taking (भुज 7th c) his meal (मत्त), they fetched (आहर) him water 13 Candagutta went to the monastery when the cows were being milked 14 I shall not tell a lie although the thunderbolt were falling on my head 15 The sun set while even (येव) they were sporting (कीळ) in the playground

LESSON XIX (एहन्वीमतिमो पाठो)

The Causal

§ 86. The causal base of a root is formed by adding अय or आयय to it, the signs being optionally changed to ए or अय, e.g. गमं मयति, गच्छाये पयति causes (someone else) to go

(a) Roots ending in अ, आ and those of the 10th conjugation take only आयय (or आवे), e.g. दापय-दाये from दा bases पय पतयति, पतिनेति

(b) Roots ending in इ and उ (both short or long) take अय (or ए) with vuddhi of the ending vowel, e.g. गृ to 1 ear ग्राहय य is the base.

(c) Roots of the 1st, 4th and 7th conjugations which do not end in अ, इ, ई उ or ऊ, take all the terminations with changes of the penultimate vowel similar to those in the 10th conjugation

(d) Some roots change their meaning in the causal form —

Root	Meaning	Causal base	Meaning
प + कुस	to call	पक्कोसापे-यय	to send for
कर	to do	कारय-रे-	to construct,
		रापय-पे	build
आ + गम	to come	आगमय-मे	to wait for
रु	to stand	रुपय-पे	to keep
प + ज्ञा	to know	पञ्जापय-पे	to arrange (seats)
दिस्	to see	दृस्मय-स्मे	to show
भू	to be	भाषय-वे	to cultivate
मर	to die	मारय रे	to kill
या	to go	यापय-वे	to be supported
हन्	to kill	घातय वे	to assassinate
वद्	to speak	यादय-दे	to play upon

§ 87 If a causal verb has two objects, the personal object is put either in the Acc or the Instr and the im-
personal object only in the Acc e.g. भाषरियो अन्तेवासिक
(or अन्तेवासिकेन) धम्म (only Acc) मावयति the teacher causes
the pupil to hear the Doctrine मामो दामं (दासेन) दामं गमयति॥

way same
भाषरि : अथ or
पापीयति : पापीय)
e.g. पापीयति is made to be given, भोजीयामि am fed, हरियसे art
caused to be carried, etc

§ 89 Denominative Verbs

Verbs are often formed by adding causal signs to
substantives, e.g.

Subst	Meaning	Verb	Meaning
पद्मवत्	a mountain	पद्मवताय	act like a mountain
धन	riches	धनय	wish for riches
पुत्र	a son	पुत्रिय	treat as a son
तण्हा	craving	तण्हाय	to crave
मेत	love	मेताय	to love
दब्ध	strong	दब्धय	to strengthen

§ 90 The Fifth Conjugation

There are very few roots in this conjugation. The sign of this class is न् (ण) or नो (णो), but the bases are taken directly from Sanskrit with modifications.

आप् with ण् to get, obtain. In the Pres and Imper, the bases are पप्पो and पापुणा, as पप्पोमि, पापुणामि, पप्पोन्ति, पापुणन्ति. Imp 2nd per Sing पप्पोहि, पापुणाहि, पापुण.

In the Potential, Future, Past and Conditional the base is पापुण only, as पापुणेय्यामि etc.

सक् [सृक्] 'to be able'. In the Pres and Imper, the bases are सक्को and सक्कुणा. Elsewhere they are सक्क and सक्कुण, as Fut 3rd per Sing, सक्खिस्सति, सक्कुणिस्सति.

हि 'to go' and दु 'to restrain' have the bases हिणा and दुणा in the Pres and Imper and हिण and दुण elsewhere respectively.

सु [श्रु] 'to hear' is changed to स्सु after vowels. In the Pres and Imper, the bases are सुणा and सुणो. Imper, 2nd per Sing सुणाहि, सुणोहि, सुण. Pot and Conditional, सुण is the base. In the Conditional, if अ is prefixed the base becomes अस्सुण, 3rd per Sing सुणिस्स or अस्सुणिस्स.

In the Past, take सुण as the base, अ optional and add 1st set, and take अस्सो as the base and add 2nd set. 3rd per Sing सुणि, अस्सुणि, अस्सोसि.

In the Future, take सुण and सो as the bases. After सो omit the initial इ of the terminations, e.g. सुणिस्सामि, सुणिस्स, सोस्सामि, मास्सं etc.

§ 91. Neuter Nouns ending in स् in Sanskrit

These are declined like पल्ल with the addition of a few forms from Sanskrit.

मन [मनस्], the mind

Nom & Acc	Sing	मनो [मन]
Inst	Ab	मनमा
Dat	Gen	मनसो [मनस]
Loc		मनसि

The forms given above are in addition to the regular forms and they are only in the Singular Decline the following nouns like मन—

मन, सिर, उर, तेज । रज, ओज, वय, पय ॥

पस, तप, वच, चेत । एवमादि मनोगणो ॥

जलसये सरो होती । आयो लोहे (आ) युनो लये ॥

सिर the head, उर the breast, तेज lustre, रज dust, pollution, ओज valour, वय age, पय milk, water, पस glory, pomp, तप penance, वच speech, words, चेत mind, सर a lake (not an arrow), अय iron, death Add पद the foot

WORDS सह

लोक *m* the world, a world

अपरिमाण *adj* infinite

मेघ *n*, मेघा *f* universal friendship

घोषा *f* lute

झेरि *f* झेरी *f*, = drum

मण्डप *m* a pandal

दास *m* a servant, a slave

हर with हो to remove

कासाव [कापाव] *adj* yellow

छद 10th = with आ (आच्छादेति) to cover

उदपान *n* a well

सीघ [शीघ्र] *ind* soon, quickly

ककटक [कर्कट] *m* a crab

जीवितवधाय पापय to destroy the life of

मगध *m* pl name of a country

अजातमनु दिग्विसार, कोण्डन्न names of men

सुत [सूत्र] *n* a chapter

दाघनिकाय *m* name of a Pali book

घरावास *m* house-hold life

पौंस *m* a man

दिस 1st c with सं (सम्पत्सति) to understand

अथ [अर्थ] = advantage, profit

रम्य [रम्य] *adj* pleasant

बहुस्मृत [ध्रुव] *adj* learned (men)

संवर *m* restraint

साधु *ind* good, well

सर्वत्र [सर्वत्र] *ind* everywhere

भू 1st c with अभि to overcome

दा 3rd c to pay

यलि *m* tribute

आवाह *m* the marriage (of a son)

महा, विप्रल names of women

गन्ध *m.* a perfume, an unguent.

चोर *m.*, थेन [स्तेन] *m.* a thief.

रक्षस्य [राक्षस] *m.*, यस्स [°क्ष] *m.* a demon.

यस् *causal* with नि to wear, to cause to wear.

लिप 7th c. with आ (*caus.* भाति).

म्यापय, आलेपय) to besmear.

उम्मार *m.* a threshold.

दुग्धेय [दुग्धेय] *adj.* dull, a dull fellow.

वारणि *f.* wine.

मेढ [येढ] *adj.* greatest.

विचार *m.* a thought.

रचि *f.* love.

A. १ मत्थान्नेकस्मि अपरिमाणं मेतं भावये । २ अहं चीगं वादेनं पुरिमं मम सन्तिकं पक्कोगापेसि । ३ एक्खे भेरिं वादेन्ति, एक्खे भासनानि पञ्जापेन्ति, एक्खे मण्डपं करोन्ति । ४ राजा भिक्षुनं दानं दापेमि सेट्ठिना । ५ माता पुत्तं आगमेत्ती यागुं भत्ते च दायापेस्मति । ६ यामिना दामो भारं हारपीयते । ७ एवं यामणेनं यत्थापेस्सयाध-पट्ठं केमे ओहारापेस्सयाध, कामा-यानि यथानि भट्ठादापेस्सयाध, भिक्षुनं च दादे वग्गदपेस्सयाध । ८ न कोऽपि पिपामितो उद्वानं गणापेनि पुमुस्सिक्खो वा, रं रत्तं वग्गपेति । ९ एने तपो पुरिसा महति निरिं मीधं पापुणिंगु । १० कस्सट्ठो आह, मये त्वं गरमि मं न जदिस्समि, अहं तं जीवितस्सयं दापेस्सामासि । ११ मग्गधानं राजा भग्गानमपु भत्तनो पितरं विम्बिमारं धातेमि । १२ मा भन्ने हतो गच्छि, एक्कं पन गुणं मे मापय दीघनिशयम्हा । १३ किं नु गों सन्निपममसि त्वं घटापायं छट्ठेणु ।

१४ तस्मा हि पण्डितो योगो । संवरमं अण्णमत्तनो ।

विहारे कारये रम्मं । दामयेऽण्णं बहुग्गुणे ॥

१५ कायंन संवरो मापु, यथमा मापु संवरो ।

मनमा संवरो मापु, मापु मत्थय संवरो ॥

B. 1. Overcome your enemies and make them (*Acc. or Inst.*) pay your (*Dat.*) tribute. 2. He caused a large

worship the gods with flowers and perfumes. 11. The king said, "Send for the thief and make him tell his sins."

१ दापेस्सामि + दापि. * दापये + ए + (तस्मात्),

7 The demons made the king wear a garment and caused him to be besmeared with unguents 8 Pingalā, the maidservant, waiting for the man, fell asleep on her threshold 9 Bad men make the good commit (कर) sins 10 Salute the teacher with (your bent) head and make him hear your lesson 11 A dull fellow makes (one) to lose (ह्रा) the profit as कोण्डण्य (did the) wine 12 The Buddha became the greatest man in the world by his valour, lustre, glory and penance 13 A thought came (उदयादि) in his mind, while she was playing upon the lute. 14 Don't kill me, I'll show you the lake 15 The elder created (उ + वह cans) in the merchant's mind a love for the Doctrine (Loc)

LESSON XX (बीसतिमो पाठो)

§ 92 The Eighth Conjugation

The sign of the 8th conj is **अ**, which is dropped before the terminations of the Potential, Future and Conditional. The roots of the conj are **तन** to expand and **कर** to do

तन—Pres 3rd s **तनोति** Imp 2nd s **तनोहि**, तन Pot 2nd s **तनेष्यामि** Fut 3rd s **तनिस्यति** Cond 3rd pl **अ** (optional) **तनिस्यन्तु** Past 3rd s **तनि**, **अतनि**

कर—Pres and Imper **करो** is the base Imp 2nd s **करोहि**, **कर**

In the Future, Potential and Conditional, take **कर** as the base **करिष्यामि**, **करेय्यं** etc

The past—**कर**, **अकर** and **अक** are the bases with some irregular forms

	Sing	Pls
1st per	अ-करि, अकामि	अ-करिस्म, अकामिस्म
2nd per	अ-करि, अकामि, अक	अ-करिथ, अकामिथ
3rd per	{अ-करि, अकामि, अक	{अ-करिन्, अ-कम्, अकामन्

[Recognise the following forms of कर. The base of the root क् sometimes taken as कुञ्च, from Sanskrit कुर्य, and sometimes as काह and कयिर; e. g. कुञ्चति, काहति, कयिरति. The substitutes कयिरा and कयिराय for करेय्य and करेय्याथ are often met in poetry.]

§ 93. The Ninth Conjugation

The sign ना is affixed to the following roots, whose bases are given in brackets.

अस् (अस्ना) to eat	चि (चिना) to collect
जि (जिना) to conquer	ज्ञा (जाना) to know
धु (धुना) to shake	पु (पुना) to purify
मि (मिना) to measure	लु (लुना) to cut

णा is added to गृह् (गण्हा) to take, catch, hold; की (क्रिणा, and after vowels क्रिणा) to buy; की with वि (विक्रिणा) to sell.

The ending आ in ना or णा is dropped before terminations beginning with vowels, e. g. अस्मन्नि, जानन्तु, गण्हिस्सामि, अगण्हि, कणि or अक्किणि etc.

The root ज्ञा has the following additional forms like दा—Future जस्सामि, जस्स; णस्साम etc. Past अज्जामि; अज्जासिन्हु; अज्जासि etc.

The Numerals

§ 94. The numerals are as follows :—

Cardinals	Ordinals
१ एक one	पठम first
२ द्वि two etc.	दुत्तिय second etc.
३ ति	तत्तिय
४ चतु (चतुर)	चतुरथ
५ पञ्च	पञ्चम
६ छ (छळ)	छट्ठ, छट्ठम
७ सत्त	सत्तम
८ अट्ठ	अट्ठम
९ नव	नवम
१० दस	दसम

-§ 95]

- ११ एकादम
 १२ द्वादम, यारम
 १३ तेरम, तेळस
 १४ चतुदम, चुदम, चोदम
 १५ पञ्जदस, पण्जरस
 १६ सोळस
 १७ सत्तदस, सत्तरस
 १८ अट्ठाद(र)म
 १९ एकूनवीसति, ०वीसा
 २० बीसति, बीसा
 २१ एकजासति, एन्बीसा
 २२ द्वा-यार्वीसति-बीसा
 २३ तैवीसति बीसा
 २४ चतुवीसति बीसा
 २५ पञ्चवीसति बीसा
 २६ छ-बीसति [पड्विंशति] द्बीसा
 २७ सत्तवीसति बीसा
 २८ अट्ठवीसति बीसा
 २९ एकूनतिसति तिसा
 ३० तिसति तिसा
 ३१ द्व-यत्तिसति तिसा
 ३२ चत्ताळीसति, चत्ताळीसा
 ५० पञ्जासति, पञ्जामा
 ६० सट्ठि
 ७० सत्तति
 ८० असीति
 ८२ द्वासाति
 ९० नवुति
 ९९ नवनवुति

Add म to the cardinals
 for masc and neut ordi-
 nals, add ई for fem forms
 as एकादसमो, एकादमी, एकादमम
 (eleventh)

The ordinals of these
 numerals are formed by
 adding म (m n) and मी (f)
 to the forms ending in इ,
 as बीसतिम (m n), बीसतिमी
 (f) 'twentieth' etc Or
 add म to forms ending in
 आ, after changing आ to अ
 e.g. बीसम (m n) बीसमी
 (f) Decline the ordinals
 like बुद्धम, फल n and दामी f.

§ 95 The declension of the numerals from एक to
 अट्ठारस is already given (§§ 25, 30, 34, 40, 49, 55). The
 numerals from एकूनवीसति to नवनवुति are declined in the
 singular number and feminine gender only, whatever be
 the gender of the substantive qualified. The case only

must agree, as चतुश्चाब्धीसति ब्राह्मणा, तैत्तिसायं इधीसु, नवनवुतिया पलेहि etc The ordinals are however treated as ordinary adjectives

§ 96 सत (hundred) and सहस्स (thousand) may either be used in the neuter gender, in the singular number agreeing only in case with the qualified substantive or as ordinary adjectives agreeing in all respects, e g सत, सता इत्थियो, सतेन कहापणेहि or सतेहि कहापणेहि

For multiples of सत and सहस्स prefix the word indicating the multiplier and treat the compound as an adjective, as अहसता माणवका (boys, pupils), सतमहस्सानि सुत्तानि etc सत n सहस्से n, and कोटि f (a crore), may also be used as the last members of उद्गतपूरिस compounds as इत्थिस्त, कहापणसतेन, अट्ट माणवकसतानि, सत सुत्तमहस्सानि etc कोटि f (a crore) should be used like वीसति

§ 97 The numerals may also be prefixed to the qualified substantives forming Dvigu compounds, as पंच भगानि (= पंचगानि) the five limbs, दस सीलानि = दससीलानि the ten commandments etc

A noun in the Dvigu compound is sometimes treated as neuter singular This species is called समाहारद्विगु, as पच्च भगानि समाहारो = पंचगे n, दससं सीलानि समाहारो = दससीलं Similarly तिलोक तिरतन, चतुसच्च, पच्चगय, नवसत्ते etc

§ 98 (a) Multiplicative adverbs are formed by adding वत्तुं [क्ख] to the numerals in the sense of so many times, e g द्विवत्तुं twice, सतवत्तुं hundred times etc वत्तुं is not added to एक The word for 'once' is सक्का or सकि Mark सकि + ण्व = सक्किदेव [क्ख] only once

(b) Suffix था may be used after numerals in the sense of ways, times, fold etc ण्वा once, दिथा in two, of two kinds, तिथा in three ways, of three kinds, in three parts or pieces etc

(c) सो [श] is a distributive adverbial suffix, एकसो one by one, सत्तसो by hundreds, बहुसा in numbers

§ 19 (a) युग *m n* (गुण *f*) is an adjectival suffix used after numerals. Like other adjectives it can be used adverbially by the addition of म्, e.g. दसगुण tenfold तिगुण, धनुगुण etc.

(b) A person's age is expressed by using a Bahubbhi compound e.g. चत्वारि वयसानि यस्म मो = चतुवर्षिको *m* four years old, चतुर्वर्षिकी *f* सप्तमासिको *m* seven months old सतवर्षिकी *f* hundred years old.

(c) मत्र [मात्र] is added in the sense of 'only' 'as many as' to numerals, turning them into adjectives, e.g. चतुर्मन्त्रा सन्ति only four *khattiyas* दसमन्त्रास्तु तारकास्तु in as many as ten stars, etc.

(d) Any number plus onehalf is expressed by prefixing अर्द्ध to the consecutive higher number —

अर्द्धतेरस = twelve and a half अर्द्धद्वादस = 11½ अर्द्धसप्त = 9½

But द्वियर्द्ध अर्द्धसिध and अर्द्धद्वद respectively stand for 1½, 2½ and 3½. Compare the corresponding Indian terms.

(e) A numeral is repeated to give it the distributive sense, as एकैक (each one), माससि तिसप्तम (30 each), दिवसा द्वेद्वि, पञ्चपञ्च काट्वासे कत्वा dividing into five parts each etc.

Compare Dr Bhandarkar's second book of Sanskrit, lesson 17, for the etymology of the numerals which has been avoided here for want of space.

WORDS महा

अममिसिध [अमृ + अभिषिध] *adj*
un crowned

रज कारय to rule the kingdom

रजमिसेक [रज्याभिषेक] *m*
coronation

अजोत्तम *n* name of a lake

दह [द्वह] *m* a lake

कार *m* = carrying pole,
'pingo

अग्र [अग्र] *f* chief

भुज *f* the with परि to enjoy,
to use

उत्तम (gerund of अ गृह्णते),
having lived

कुसिनारा *f*, विदिसा *f* *names of towns*

वेसाखपुण्णमा [वेसाखपूर्णिमा] *the full moon day of the month Vaishākha*

निव्वुत [निवृत्त] *p p entered Nirvāna*

पामोक्ख *adj* *eminent, principal*

गम *with स + आ to assemble*
त्रिपिटक *n name of the Pāli canon*

जातक *n a birth story of Buddha*

ली *4th c with नि to perch, to lie*

अन्त *m is added to some nouns without affecting their sense like क, सुत्तमेव सुत्त-तो*

सयुत्तसह *m, दीघनिकाय m, सुत्त निपात m names of books*

वेरभय *m pl* *enmity and fear*
सम *caus* *to pacify, to calm*

ओरसपुत्तभाव [ओरसपुत्र] *m the position of a true son*

अनर्थपदसंहित *adj* *full of meaningless words*

गाथापद *n* *a word from a stanza*

सेत्थो [थेय] *ind* *better*

सम *4th c* *with उप to be pacified, calmed*

पुनपुन [पुन पुन] *ind* *again and again*

अह [अहन्] *n* *a day*

भव *m* *existence (in different worlds)*

वग्ग [वर्ग] *m* *a volume, a part*
जीविता ओ (वा) रापय *to slay, to deprive of life*

पद *n* *the letter*

अर्थ [अर्थ] *m* *the meaning*

निक्ख [निष्क] *m* *a gold coin*

आपणिक *m* *a shopkeeper*

गाहक [ग्रा] *m* *a customer*

काम *m* *a passion*

दक्ख [ददम्] *ind* *firmly*

अळ *m* *a claw*

A १ सत्तमे दिवसे भगवा अद्दतेज्जसहि भिक्खुसत्तेहि सह राजगह पायसि । २ अस्सको चत्तारि वस्सानि अनभिसित्तोऽथ रज्ज करेसि, चतुष्प वस्सार्द्धं अच्चेयेन पञ्चमे च वस्से रज्जाभिसेक पाप्पुणि । ३ तदा तथागतस्स निव्व्याणतो द्विज वस्ससत्तान उपरि अद्धारसमं वस्स अहोसि । ४ असोकस्म अत्थाय अनोनत्तदहतो अद्दहि काजेहि सोळ्म पानायघटे दिवसे दिवसे देयता आहरन्ति । ५ द्व घटे अम्ममहेसिया अदासि चत्तारो च अत्तना परिभुजि । ६ भगवा चतुरासीति वस्सानि ठ्वा कुसिनाराय वेसाखपुण्णमाय निव्वुत्तो । ७ तम्हि समये सत्त सत्तसहस्सानि पामोक्खभिक्खवो तथ समागमिस्सु । ८ त्रिपिटकरिंम पञ्च जातरूपतानि चतुचत्ताळीसा च जातकानि सन्ति ।

१ एकेरस्मि रक्खे वज्झससि वम्मससि सट्ठणाऽणि वीमविया रक्खेसु
सट्ठणसहस्रं विलीयि ।

१० सत्त्वं युत्तसहस्रानि यन्न युत्तसत्तानि च ।

इत्तस्मिं चैव सुत्तन्ता एवो मयुत्तसद्दहो ॥

११ वेरमयानि समयेते वरोति नाथस्स ओरमपुनभावं ।

अज्जेच-अनेकमते आबिम्मसे ददाति अणमिदं ॥

१२ सहस्समपि चे गाथा अथप्यपदमडिमा ।

एकं गाथापदं सेरय्यो यं सुखा उपसम्मति ॥

१३ सुत्तं चे पुरिसो कथिरा, कथिरापेत्त पुत्तप्पुन ॥

१४ Name and dissolve the compounds — सत्ताहं, द्विराहं,
त्रिभवा, चतुद्विरा, पञ्चिद्विरानि, अशुभतानि, सप्तमसत्तेहि and दसवर्णानि

B 1 The doctor asked (आह) me, "Take this medicine for forty-two days" 2 I learned thirteen suttas of the Dighanikāya, three vaggas of the Suttanipāṭi and sixty-five Jātakas under (मणिके) my teacher 3 There are three vaggas in the Dighanikāya which contain (=in which are) thirty four suttas 4 The rich merchant had got eighty-four crores of wealth and ten thousand cows 5 Asoka returned to Pāṭaliputra and slew his ninety-nine brothers saving alive (एवेत्थ) only one 6 Preach me the Doctrine, I shall know the letter and the meaning 7 The merchant sells seventy-one horses for seventy thousand nikkhas 8 The shopkeeper measures the oil and ghee and sells them to the customers 9 (One) should know the four Truths, should perform (क) merits and conquer one's passions 10 I shall catch (गह) you firmly by my claws and slay you

Express in Pāli in all the possible ways — For sixteen Laṅkāpāras (Instr.), Fourteen years old (in a.f.), Six hundred men Nineteen and a half, After forty-five years Eighty-four cities, With ninety-five ships, The twelfth day, Seventeen times, In twenty pieces

* Duration of time is denoted by the accusative case

LESSON XXI (एकवीसतिमो पाठो)

The Participles

§ 100 The participles are either verbal adjectives agreeing with the qualified nouns in gender, number and case, or indeclinables. Out of the former class we have already gone through the present participles (XVIII)

[The future participle, which is not common, is formed by inserting इस्स between the base and the termination अन्त or मान of the pres part e.g. पच + इस्स + अन्त = पचिस्सन्त who will be cooking, गच्छ + इस्स + अन्ती = गच्छिस्सन्ती who will be going, भविस्सन्त future etc.]

§ 101 The declinable past passive participle is more commonly called as the past participle. It is formed by adding त or इत to the root, but the Pāli past participles are all taken from the Sanskrit forms directly with modifications. The student must learn them from his reading of literature but a few are given here

(a) The roots of the 10th conj., causals, and a few polysyllabic roots form their p p s by suffixing इत, e.g. चुर-चोरित, stolen, हर (caus) हारापित caused to be carried, गरह-गरहित, तप (caus)-तापित थाचित, कलित etc

(b) Past p s of roots ending in आ are irregular, as गा to sing गीत, ठा ठित, दा-दिन्न, पा पीत या-यात्, वा to blow-वात, हा-हीन. Those of roots ending in इ or उ (short or long) are formed by adding त directly, as भू-भूत, इ-इत, सु सुत, वि-चित. Exception स्त्री स्त्रीण, wasted away

(c) In the case of some roots ending in म, ण and ज, the final consonants of the roots and the त together become ढ, e.g. दिम-दिढ, दुस-दुढ, हस-हढ, पुच्छ-पुढ वज-विढ

(d) Some roots ending in म, न and र, drop their final letters before त, e.g. गम-गत, रम-रत, मन-मत, हन-हत, कर-कत,

दा-सत Exceptions —सत-सन्त, कम्-कन्त, विदस विदन्त, जन-जान, धर-धिष्ण, जर-जिष्ण

(e) Roots ending in द and ष respectively form their pp by changing the द to ञ and ष to ञ = § छद्-छञ्, भिद्-भिञ्, छिद्-छिञ्, गुष्-गुञ्, सुष्-सुञ्

The past participles are used as adjectives and are declined like बुद्ध *m*, पल *m* and कम्पा *f* c §. चोरिता हारो a stolen necklace, जिष्णं पण्ण a withered leaf, ज्ञाता पटिपदा the known path

§ 102 The potential passive participles are declined in the same way as the above. They are formed by adding तस्य, इत्त य, अनीय or य to the roots

(a) Roots of the 1st, 4th, 6th, 7th and 9th conjugations, हा (3rd c) and हु (3rd c) generally take ह्यस्य after their bases —पक्वितस्य fit to be cooked, पिप्पितस्य fit to be or about to be pierced, सिन्धितस्य, गण्डितस्य (Fem 'त-वा)

तस्य is directly added after दा and after ष of the 10th c and ष or आये of the causal, e.g. दातस्य, कथेतस्य. But after भय and आपय add इतस्य as कथयितस्य. So पथितस्य, दाचयि-आय पितस्य fit to be got cooked

These forms also must be picked up while reading

(b) अनीय (*f* अनीया) is a strong termination added directly to the roots, before which the penultimate short and the final vowel take their guna e.g. गमयनीय (*f* गमनीया) fit to be gone to, छेदनीय, भवनीय, भोजनीय an eatable etc

(c) Sometimes य and rarely ल्य are added to roots to form the pot pass participles. The य is added directly, as ज्ञा-ज्यन् which is to be known, यायेय, वद-वन्, कथ-कथन्, सिद्-सिञ्, खाद-खञ्, या-यातेय etc

§ 103 The Infinitive of Purpose is indeclinable. It is formed by adding तु to the root, before which the

root undergoes the same changes as before तव्य, as पचितु to cook (for the purpose of cooking), विज्झितु to pierce, विपितु कथेतु, कथयितु, हारापे-पयितु etc

[तवे and ताये are Vedic terminations of the infinitive सातवे, सौताये, दातवे etc They should be recognised]

§ 104 The Gerund (also called the Indeclinable Past Participle) is formed by adding खा to the root, before which the root undergoes the same changes as before तव्य, * ४ पचिखा having cooked, विज्झिखा after piercing, विपिखा, कथेखा, कथयिखा, हारापे पयिखा etc

(a) य optionally takes the place of खा, generally in cases where an upasagga is prefixed to the root, as उपहृदिखा or उपह्वय having attended अनुभविखा or अनुभूय; उपेत्या or उपेद्य [उपेय] having approached (from उप + ह), अभिभूय etc

[(b) खान and तून (from Vedic absolutive खाय) are obsolete terminations of the gerunds, especially used in poetry, सुखान, सातून from सु]

§ 105 Table of Participles

Conj	Root	Past p	Pot p p	Infinit	Gerund
1	गम	गत	{ गमन्तव्य गमनीय, गम्य	{ गम्यु गमन्तव्य गमनाये	गम्या गमयान
2	भम	Nil	Nil	Nil	Nil
2	इ	Nil	होतव्य	एतु	{ हुया हुयान
3	दा	दित्त	{ दान्तव्य दत्त	{ दानु दन्तव्य	{ दाया दयान
5	य + आर	यत्त	{ यत्तव्य पापुजितव्य	{ यत्तु पापुजितु	{ पाया न पापुजिया-न
5	दि	दित्त	दिज्झितव्य	दिज्झितु	दिज्झिया न
5	मु	मुत्त	{ मुजि मान्तव्य मक्खणीय	{ मानु मुजि मान्तव्य, मानाये	{ मूया-न मुजिया न
5	मक्ख	Nil	{ मक्खुजितव्य, मक्ख	मक्खुजितु	मक्खुजिया

४	कर	कन	{ कर्तव्य, कर्तव्य, { कर्तुं, कर्त्वा, करवान्,
			{ करणीय { करितुं करिवाञ्
४	तन	तत	तनितव्य तन्तुं तनिवाञ्
९	गह	गहित	{ गण्डि-गहेतव्य, { गण्डितुं { गण्डिवाञ्,
			{ गह्य { गहेतुं { गहेवाञ्
९	चि	चित	चिन्तितव्य चिन्तुं चिन्तिवाञ्
९	जि	जित	{ जिनिष्य { जेनुं जेनये, { जिनिष्याञ्
			{ जेतव्य { जेतये { जेत्याञ्

यु (5th c) and other roots of 9th c like चि

WORDS सह

उत्सुकार [इषु] m a maker of arrows [shoot]	वटिसातं [प्रतिश्रोतस्] and against the current
विष्ट p p of विष्ट to pierce,	वीथि f a road, a street
विह [वृष्ट] p p of दिम् to see	वर 1st c with आ to cover
महालिख m name of a man	महाजन m a large company
वेतियग्रण n (वेतिय a temple	यु 5th c w परि to surround
अग्रण a courtyard) the courtyard of a temple	आरब्ध [आरब्ध] p p of रम् with आ to begin
चन्द्रालोक [चन्द्रा°] m moon-light	सयवाह [सार्थ] m a caravan
वतियाभिमुख adj turned to wards the temple	तिष्ठ p p of तीर to cross, to swim
दा with पति to stand firmly	मण्ड [माण्ड] n wares, goods
रधि f liking	किञ्च [इच्छ] n a difficulty
रुन 1st c to be allowed	पण्डव m name of a hill
दा 3rd c to allow	विद caus with वटि to inform
अन्तेवासा [°सिन्] m a pupil	सम adj equal
कालस्तेव and early	अहा ger of रुभ to get
उपाहना [उपाह] f a shoe, a sandal	विजित p p conquered
मुच with ओ to put off	पहाय ger of हा with र to abandon
दन्तकट्ट n toothpick	पश्चिम [पश्चिम] adj western.
देम [देम] m a place	मरु adj dusty
उन्नाप adj dirty	वात m the wind
मज्ज 1st c with सं to sweep	वा 4th c to blow,

थक 10th c to close
 वातपान m window
 कोट्टक [कोष्ठ] m a store house
 उपोसथ [उपवसथ] m a fast
 अय्य m voc s O sir
 मुच caus (मोचय) to release
 रहवासी (राष्ट्रवासिन्) m a resi-
 dent (of a nation)

पुढ p p of पुस to feed
 असित, खादित p p eaten
 दुद्ध (दुग्ध) p p milked
 पहित p p of प + हि sent
 मिलान (ग्लान) adj sick
 अच्छिन्न p p [आ + छिद्]
 wrested

A १ उसुकरेन कतेन सरेन मया विद्धो मिगो तावदेव जीवितं
 कल्पय पत्तो । २ य य अत्तना कत्त वा दिट्ठ पा सुत्त वा सत्थं त आचरियस्स
 आरोचेत्तव्व । ३ महातिस्सत्थेरो साव चेति यत्तणं गन्त्वा च्छादोक्कं दित्वा
 चेति याभिमुत्तो हुत्वा पीत्तिं उप्पादेत्वा आकासे उपतित्वा महाचेतिये पति
 हासि । ४ अहं अत्तनो रक्षिया विहार वा गन्तुं धम्मं सोतु दानं वा दातुं
 न हंमामि । ५ इमस्मं दारकस्मं कथयि गन्तुं मा देय । ६ अन्तेवासिना
 कालस्सेव उट्ठाय उपराहना ओमुञ्जित्वा आचरियस्सं दन्तंरुद्धं दातव्वं, आस
 नञ्च पञ्जापेतव्वं । ७. सत्थे सो देसो उक्कपो होति सम्मज्जितव्वं । ८ सच्चाहं
 अज्जं बुद्धो न भित्तुं सक्खिस्सामि अयं पाति पटिस्सोत्तं गच्छतु । ९ सेट्ठिनो
 पुत्तो धीरिं आवरित्वा मण्डपं कारापेत्वा महाननेन परिपुत्तो सुरं पातुं
 आरब्धो । १० सत्थवाहेहि अनेके मग्गा चिण्णा, बहुयो नदियो तिण्णा,
 नानादेसा दिट्ठा, अनेकानि मण्डानि कीलानि, अनेकानि च किच्छानि अतु
 भूतानि । ११ सा मुनि पिण्डाय चरित्वा मग्गा निक्खम्मं पण्डव उपगतोऽति
 दिस्वान दूतो आगन्त्वा रात्तिनो पटिवेदयि । १२ सेट्ठे समे सेवितव्वे सहाये
 अलद्धा रात्ताऽव विजितं रहं पहाय एको चरे । १३ रत्तं अगुरियं दित्वा
 पुत्तो वन्दितो । १४ आदासो भूमियं पत्तिनो भिद्धो च । १५ पापका मित्ता
 न भजितव्वं, मिच्छा वाचा न वचनीया, मज्जं न पेयं, पाणातिपातो च
 न कातव्वो ॥

B (Use participles for the words in italics) 1 I shall
 not be allowed to renunciate by my parents 2 Whatever
 (य किञ्चि) m thought by the mind should be spoken out by
 the tongue (वाचा) 3 If the western dusty winds blow,
 the western windows should be closed 4 If the store

house be dirty, it should be swept 5 Charities should be given, commandments should be observed (दत्तं पठ प प) and fast should be kept (व्रतं पठ प प) 6 The crane catching the fish, carrying it to the great lake, tearing it down and taking its life, ate it 7 Some boys went to a garden to steal fruit, but the gardener came and beat them 8 The boys said, "O sir, do not beat us, not a single fruit has been stolen by us" 9 It is not proper to insult a good man and not possible to insult a wicked man 10 They having approached the king prayed him to release the deer 11 So long as the peacock had not been seen (Loc abs) by the residents, the crow was fed by them 12 The grass is eaten and the water is drunk by the cows 13 The cows have been milked and sent to the pasture 14 The sick monks should attend upon one another 15 Our army has been wrested, our country conquered and my parents have been killed by you

LESSON XXII (तार्थासक्तिमो पाठो)

§ 106 Irregularities in Declension

(a) A few masculine nouns have irregular forms, which are noted below —

	Examination of the Nom. sing. f.	nouns
en	जन्तुस्ये
एत

..... गृह (a parent, an elderly person) is गुरु, गुरुयो and गुरो, and of जन्तु (a creature) is जन्तु, जन्तवो, जन्तुयो and जन्तुनो. Other wise the nouns are declined like मित्तु

The noun मित्तु has the irregular form मित्तुवे in the Voc Plural

The Voc Sing of कर्तु (a doer) is कर्ता or कर्त्ते, and that of रत्तु (a charioteer, doorkeeper) is रत्ता or रत्ते. These nouns are declined like मत्तु except in this case

(b) The feminine noun रत्ति has some irregular forms in addition to the regular ones —

Nom Acc Voc Plural रत्ती, रत्तियो, रत्थो, रत्थो

Inst Dat Abl Gen Sing रत्तिवा, रत्था, रत्ता

Loc Sing रत्तिवा, रत्था, रत्ता, रत्तिय, रत्थं, रत्त and रत्तो

The irregular forms are from Sanskrit रत्ती is from the familiar रात्री. Decline रत्ति like भूमि. Similarly नदी, which is declined like दासी, has the following —

Nom Ac Voc Plural नदी नदियो, नद्यो [नद्य]

Inst Dat Abl Gen Sing नदिया, नद्या [नद्या]

Loc Sing नदिया, नद्या, नदिय, नद्यं [नद्याम्]

Similarly जाति (birth, caste) has जात्थी in addition to जातियो. जात्था in addition to जातिया and जात्थ to जातिय. Decline जाति otherwise like भूमि.

(c) The neuter noun कम्म (karma, deeds) has a few irregular forms in the singular number, which are noted below —

Inst कम्मेन, कम्मना, कम्मुना [कर्मणा]

Dat Gen कम्मस्स, कम्मुनो [कर्मण]

Abl कम्मस्सा, कम्मम्हा, कम्मुना

Loc कम्मे, कम्मन्नि, कम्मम्हि, कम्मनि [कर्मणि]

§ 107 Some Obsolete Verbal Forms

ते (Vedic) is often added to 1st person plural forms of verbs, e.g. द्वे मे गोणा महाराज येहि खेत्तं कसामसे, अकरम्हसे ते किञ्च य बलं अहुवम्हसे

अरे (Vedic) is often substituted for अन्ति or अन्ते, e.g. नहि एते एतका एव बुद्धधम्मा भविस्सरे, सोतानं सवरं भूमि, पञ्जायेते पिपीयरे.

एसु is often substituted for एय्याम (Pot 1st Plu) e.g. कथं जानामु तं मयं ? वसेमु तव सन्तिके

These forms are confined to poetry and are rare in prose

The Sandhi

§ 108 The Pāli language is not very rigorous in the observance of the Sandhi. The final vowel of a word in a sentence is as often combined with the initial vowel of the following word in the sentence as not. When a vowel is followed by another, (a) the two combine with each other, (b) sometimes the first is dropped, or (c) sometimes the latter is dropped.

(a) In combination, if a vowel is followed by the same vowel, the same vowel lengthened is substituted for both together, व + अहोसि = वाहोसि, च + अपि = चापि, न + अस्ति = नास्ति (§ 6), अय्य + अस्स = अयस्स, च + आदाय = चादाय.

(b) Dropping of the first vowel is called *पुनरुच्चारण* e.g. अय + एको = अयेको, ताय + एव = तायेव, एकेन + उपायेन = एकेनूप, अपि + एते = अयेते.

(c) Dropping of the second vowel is called *परलोप* e.g. इदानी + अस्स = इदानीस्स, को + अति = कोत्ति, यो + इय = योत्ति. The sign ˆ (अयमाह) representing the dropped vowel is optional. In Roman and Sinhalese characters a comma (,) is put for an *anagga*.

Initial अ preceded by ए or ओ of the preceding word is often dropped e.g. देवोमिह.

(d) इ in इति is dropped and the preceding vowel if short is made long, गच्छामासि, नखीयसि, सत्पुंसि अ in अस्ति is dropped after a *anagga*, as अहंस्मि or अहंस्मि. Recognise the following irregular Sandhis —

मदे + अयं = मदाय, सचाहं सो + अहं = म्माह, रमाह, रमाय, मे + अहं = म्माह, रमाह, के + अस्स = कस्स etc.

§ 109 If इ, ई, उ, ऊ, ए and ओ are followed by dissimilar vowels, the former are changed respectively to ए, ऐ, औ, औ, अय् and अय्. But if the ए and ओ are substituted for Sanskrit ई, ओ, they become आय् and औय्. If अ or आ

are followed by इ, ई, उ, ऊ, ए, or ओ, the resultant is ए, ए, आ, ओ, ए or आ respectively. This rule holds good in case when terminations or suffixes are added to substantives or verbs, when prefixes are prefixed to them, or when two or more substantives are compounded together. This rule has been dealt with already.

§ 110 इ and यि, उ and यु, ए and ये, ओ and यो are often interchanged, न इमस्स or न यिमस्स, मा एव or मा येव, उद्वाति or युद्वाति, आरोपेति or यारोपेति.

§ 111 A niggahita followed by a consonant is optionally changed to the nasal of the class by which it is followed. When a niggahita is followed by ए or ह्, it is optionally changed to न्. Niggahita + यस्मिन् = ए + ह् + यस्मिन् = ए + यस्मिन् or तस्मिन्, तस्मिन् + येव = तस्मिन् येव or तस्मिन्नेव, संयुत or सन्नुत, अकेन or अक्केन, अयं च or अयत्तं सइ or सण्ड; गंध or गन्ध चंपक or चम्पक.

Suffixes

§ 112 Suffix अ is added to roots to form nouns. This suffix causes *vuddhi* of the vowel of the root पच-पाक* (cooking), अन्-भाग* (division) युज्-युज्ज* (joining). The nouns thus formed are all masculine.

अक (fem इका) is added to roots to denote the doer of the action like कृ (§ 72) from roots कर्, दा, सेव etc we get कारक, दायक, सेवक (fem कारिका, दायिका, सेविका) etc.

अन (neuter) forms derivative nouns and adjectives पच पचन cooking, दा-दान a place, घुस-घोमन sounding पुष-जोषन angry. अन् is often replaced by अना (f) as in सेवना, कारणा agony, torture, etc.

आयी [आयिन्] (fem आविनी) forms active participles from past pass participles, भुज्-भुज्यायी (f भुजायिनी) who has eaten गतायी etc. It shows possession like यन् (§ 77) १९ मेधायी intelligent from मेधा.

* The change of अन्तर्गत to अन्तर्गत is acc. to rule of ५४१ Grammar.

इत forms adjectives from nouns, सुख-सुखित happy ;
दुःखित, तारकित starry etc

इत् (see § 44-45).

ऊ (see § 51).

अन्न and क (तद्धे) are often added to nouns without meaning- कर्मणेन कर्मन्तो, पुत्रो एव पुत्रको, नवो एव नवको etc

क is used also as a diminutive suffix बाल-बालक a little child, पोत-पोतक, fem बालिका, पोनिका तु m n चीफ (see § 72)

तर् f, च, भाष m, य n form abstract nouns from adjectives and nouns, e.g. सूत्रा, बुद्धि n गतिभाव m the state of having been taken सत्ता f, मत्त n, मत्तभाव m the state of being dead, अलस-अलस्य n laziness, वण्डित-वण्डित्य n

This य often gives place to एत्य e.g. मत्त-भावसेत्य n, सपति-सापतेत्य n (one's own property), सुखि-सौख्येय्य n

तर and तम are added to adjectives to denote the comparative and superlative degree respectively सुचिन्तर m n purer, सुधितमा f purest, सुन्दरतरा f, पापतम m n most evil

नी [ति] is a suffix added to nouns in stead of a termination of the ablative case, (than, from) e.g. अस्मिन्ना, चारयसितो (a long vowel is shortened before वी) मनुस्सतो etc

Other suffixes are not very common in Pāli, but the ready-made derivatives in Sanskrit are used in Pāli with modification (Lesson II), which can be easily recognised.

WORDS मत्

मरुहानिक [मुरहानिक] adj. in the place of the parents
महोप [महोप] m a great flood.
सुच p p of सुष to sleep
आदाय gerund of दा with आ to take.
व्यासक्तमनस [व्यासक्तमनस] adj. with distracted mind

मृत्यु [मृत्यु] m Death
मित्रराज [मित्र] m Lord of the beasts
असन्ध्य (सय) adj. unrestrained
पापवन्त evil-minded
पद with उप to arrive at
वर coastal with वि to take care of

स [स्य] *adj* one's own
 कोसलराजा *m* king of the
 Kosala country
 सुष्युद्ध *ind* wide awake
 बुध with प to be awakened,
 to be alert
 गोतमसावक [°था°] *m* a pupil
 of Gotama
 दिवा *ind* by day
 बुद्धगत *adj* fixed upon the
 Buddha
 उपसम्पदा *f* acquisition
 परियोदपन *n* purification
 अतीव दुग्गात *adj* reduced to
 abject poverty
 काल कर to die
 सम्पत्ति *f* property
 खीण, नद्ध [नष्ट] *p p* lost
 अर्यका *f* grandmother

जीव *1st c* to be left (alive)
 जीविक कप्प to gain one's
 living
 भति [भृति] *f* hire
 पत्त *n*, पाति *f* a vessel, a pot
 गृहपति *m* the head of the
 houses
 महंगाहीत *adj* covered with
 dirt
 दीघरत्त *ind* for a long time
 निक्खित्त *p p* of नि + खिप, lain
 उपेक्खित्त *p p* neglected
 निरपकार *adj* useless
 भाजन *n* a pan
 नामगहणदिवस *m* naming day
 अपरभागे later on
 अनुपुप्येन gradually
 वयप्पत्त [वय प्राप्त] *adj* who has
 come of age
 महाराज *m* His Majesty

A थे सन्ति गरनो गरद्धानिका वा आचरिया, तेसु विहारे
 आगच्छन्तेसु सव्वेहि, भिक्खवे, तुम्हेहि उद्धितव्व । २ “रथ योनेहि भो खसे
 रत्तमेव नज्जा पार गमिस्सामा” इति राज्ञा आह । ३ यथा रत्तो महोघो
 हुत्त गाम आदाय गच्छति तथा व्यासत्तमनसे जन्तुयो मग्घु आदाय गच्छति ।
 ४ मिगराज, नमो त्यत्थु, अपि किञ्चि मस लभामसे ? । ५ बहवो असञ्जता
 पापधम्मा पापेहि कम्महि निरय उपपज्जेरे ।

■ न जच्चा वसलो होति, न जच्चा होति ब्राह्मणो ।
 कम्मुना वसलो होति, कम्मुना होति ब्राह्मणो ॥

७ बालो अत्तनो कम्मन्ते न विचारेति, पण्डितो पन से कम्मनि रतो होति ।
 ८ कोऽसि त्व । दीधासुस्म रवाह कोसलरज्जो पुत्तो, तज्जेव मारेतु अत्रागतो ।

९ सुष्युद्ध पबुज्जान्ति सदा गोतमसावका ।

येस दिवा च रत्ता च निच्च बुद्धगता सन्ति ॥

१० सव्यपापस्माकरण । कुसलस्सूपसम्पदा ॥

सचित्तपरियोदयन । पुत्त बुद्धान सामन ॥

Dissolve the following sandhis —(पूर्वलोप)—पम्पिन्द्रिय, सीणिमानि, नो हेत, मत्तुपहान, समेतायस्मा, अभिभावतन, धन ममत्ति, सव्येय, असन्नेत्थ, (परलोप) यस्यऽद्धानि, सम्भाऽनि, छायाऽव, हृत्तिऽपि, अस्त्रमणीऽमि, अकलम्बूऽसि, आकाशेऽव, चत्तारोऽमं, कथाऽय का, पातोऽव, (सन्धि) बुद्धानुस्सति, यानीध, मधूदक, पिनेरित्तनयो, चन्दोदये, नोपेति, ययोदक, व्याकृति, अन्यद्भुमास, उदकोमि

H 2 Now (अथ) in that city (there) was a wealthy family reduced to abject poverty 2 All the sons and brothers in the family had died, and all its property had been lost 3 Only one girl and her grandmother were left, and those two gained their living by serving others for hire 4 There was indeed in the house the vessel of gold out of which the head of the house used to eat* in the days of its prosperity 5 But it was covered with dirt and had long lain neglected and unused among the pots and pans 6 And they did not even know that it was of gold 7 Once upon a time Bodhisatta was born in the womb of the chief queen of Brahmadatta 8 (They) made Padumakumara as his name on the naming day 9 Later on six brothers were born to him 10 Gradually they came of age and became companions of His Majesty

LESSON XXIII (वेणीयत्तिमो पाठो)

Compounds समासा

§ 112 Two or more words are often joined together and form a grammatical unit The case—endings or inflec-

* Habitual Past tense is expressed by using mere present tense

tions of the words except the last one are dropped, and the last word is regarded as the principal member (पद) of the compound (समास)

§ 113 *The Doanda* Two or more nouns joined by and (च) may be put together without the intermediate conjunction, the compound thus formed is called the द्वन्द्व or द्वन्द्व which is always plural and takes the gender of the final member, as—

दासी च दासा च इति = दासीदासा (m pla)

नरा च नारियो च इति = नरनारियो (f pla)

अम्या च लवुजानि च इति = अम्यलवुजानि (n pla) mangoes and labuja fruit

A समाहार द्वन्द्व involves a complex idea and is always neuter singular as—

दासी च दासा च तेषां समाहारो इति = दासीदास (n sing)

नरा च नारियो च तेषां समाहारो इति = नरनारि (n sing)

Similarly अम्यलवुजं, मुखनासिकं, जरामरण etc

§ 114 Two substantives (nouns or adjectives) in apposition to each other may form कर्मधारय compound It has two varieties —

(1) An adjective and its qualified noun, as उत्तमं अङ्गं इति = उत्तमङ्गं (n sing) the head

महन्तो पुरिसो इति = महापुरिसो (m sing)

महन्तियो नदियो इति = महानदियो (f pla)

नीलं उपलं इति = नीलुपलं (n sing) a blue lotus

(2) Two nouns or two adjectives in apposition, as—

बुद्धघोसा एव आचरियो इति = बुद्धघोसाचरियो

महाकस्सपो एव येरो इति = महाकस्सपथेरो

गङ्गा एव नदी इति = गङ्गानदी

सान च सं उष्णं च इति = सीतुष्णं (two adjectives connected by च, not nouns) hot and cold

अन्धो च सो बधिरो च इति = अन्धबधिरो

Similarly मञ्जुव्रता, मगधदं, पञ्जायलं, कनाईल etc. मूर्ग चन्द्रो देव इति मुरगचन्द्रो moon (in the form of) the face.

Similarly पञ्जामुरियो, मुगवमीहो, कामोधो etc.

विं दिगु is a variety of कम्मधारय for which see § 97.

§ 115. If two substantives are related to each other by some oblique (except the Nom. and Voc.) case, one in the oblique case is put first shorn of its case-ending and the other is suffixed to it to form a तत्पुत्रिम् [नपुत्रिम्] compound, the gender and number of the whole compound are determined by the last member.

दुतिवातपुत्रिम् occurs when the preceding member accusatively depends on the last.

अरण्यं गतो इति = अरण्यगतो.

Similarly सुखयतो, धम्मनिर्मितो, रमाधिद्विती etc.

ततिवातपुत्रिम्—

मातता सदिसो इति = मातृसदिमो.

Similarly बुद्धभासितं, विष्णुगर्हितो, जयन्था etc.

चतुर्थीनपुत्रिम्—

निषापाय तिष्ठ इति = निषापतिष्ठं grass for fodder.

Similarly मत्तमलं, सत्तदेव्यं, राजारहं etc.

पञ्चमीतपुत्रिम्—

मज्झपाना विरति इति = मज्झपानविरति

Similarly नगरनिगमो, रत्नवर्तिसो, चोरभयं etc.

उद्घोतपुत्रिम्—

रम्भो पुत्रिसो इति = राजपुत्रिसो a royal servant.

Similarly राजकण्ठा, पञ्जातामि, नदीतीरं, नरत्तमो etc.

सप्तमीतपुत्रिम्—

अरण्ये वासो इति = अरण्यवासी.

Similarly अश्वविपुणो, धम्मरत्तो, वरावागो etc.

कम्मधारय is practically पटमातपुत्रिम्. In rare cases the principal member of a तत्पुत्रिम् is placed first, as इवानी राजा इति = राजइवानी the swan.

§ 116 अलुत्तत्तप्पुरिस is a variety of the tappurisa compound in which the first member retains its case-ending, e g

पभं करोति इति = पभकरो the sun

अन्ते वसति इति = अन्तेवासी a pupil

Similarly पुच्छगमो, उरसिलोमा, कुनोजो, परस्सपदं etc

§ 117 उपपदत्तप्पुरिस is a variety of the tappurisa in which the last member is a verbal derivative which cannot be used independently except in the compound, e g

कुम्भ करोति इति = कुम्भकारो (कारो cannot be used independently, कुम्भकारको is कुम्भस्स कारका, छद्दीत)

ब्रह्मं चरति इति = ब्रह्मचारी a celibate

धम्म जानाति इति = धम्मञ्जू (see § 51)

उरेन गच्छति इति = उरगो a serpent

धनं ददाति इति = धनदो God Kuvera

अत्तस्मा जाता इति = अत्तना a daughter

नावायं तिष्ठति इति = नावद्व stored in the boat

Similarly मयभू, शेरुहितदो, कुलूपगो, अब्बू, अपडनो, पड्डजं मारवि, पादपो, गोपो, आकासदो, कामददो etc

§ 118 When two or more substantives are compounded together to denote or describe *something else*, the compound is called बहुव्रीहि It is generally adjectival in its nature and consequently it agrees in gender, number and case with the qualified noun An adjective and a noun are compounded to describe another noun —

छिन्ना हयो यस्य सो = छिन्नहयो whose hand is cut (पुरिसो a man etc) Similarly अलग्गो, नीलवेना etc

लोहितेन मन्थितं (तप्पुरिस) सुगं यस्य सा = लोहितमन्थितामुतो (माहो) Fem यस्मा म्मा मुत्ता (सीही)

Two nouns in apposition describe a third object :

पञ्जा एव बलं यस्स सो = पञ्जाबली (भिक्षु).

मलं एव धनं यस्सा सा = सीलधना (इत्थी).

Two nouns connected by an oblique case denoting a third object :

दणो हत्थे यस्स सो = दण्डहत्थो (मनुस्सो)

उण्णं हत्थे यस्सा सा = उण्णहत्था (इत्थी).

(c) If the last member of a masculine or neuter बहुव्रीहि compound ends in इ, ई, उ, or ऊ, the letter क is often added to it. e. g. बहुयो नदियो यस्मि सो = बहुनदिको (देवो). Similarly बहुककुको (आवायो), वामनकघातुलं (of a stunted nature इत्थी), नानाहृत्थिकं (बलं) etc

§119. When a term connecting the different members of a कम्मधारय or तत्पुलिस compound is dropped, it is called a सञ्ज्ञितपदलोपी compound e. g.

गन्धेन मिरिसं तेले इति = गन्धतेले oil mixed with scents.

पिठ्ठिवा उग्गतो वामाणो = पिठ्ठिपासाणो a rock rising above the level.

§120. When the first member of a compound is an indeclinable and the second a noun, and the whole compound an adverb, it is called an अव्ययीभाव compound. It is in some oblique case according to the meaning, in the singular number and is not declinable. Its solution is arbitrary, as,

यस्स पच्छा = अनुरधे after a chariot.

जीवे अनतिवक्कम or याव जीवो ताव = यावजीव as long as life (lasts).

यथा कम्मं तथा or कम्मं अनतिवक्कम = यथाकम्म according to deeds.

अहे अहे = पच्छह every day.

Similarly अनुवात, पटिवातं, पटिदिन, पतिवस्स, उपगङ्गं (गगाव समीप), अन्तोपासाद, अनुवस्स (वस्से वस्से), तिरोपव्यत (पट्वतस्म तिरा), पटिसोतं etc

§ 121 Sometimes the first members of compounds are prefixes, which have to be expanded in their solutions, as अ (before consonants) not, अन् (before vowels) not, कु bad, दुर् bad, difficult, सु or सत् good, वि separate, नि without, स with, etc

कुच्छितो पुत्ता इति कुपुत्तो (क था a bad son) कुच्छितो पुत्तो यस्स सो = कुपुत्तो (य खी who has a bad son, / इपुत्ता)

दुग्गतो or दुद्धो जनो इति = दुज्जनना (क था bad people) दुद्धो जनो यस्मि सो = दुज्जनो (य खी where the people are bad)

सोभनो जनो = सुन्नो सज्जनो वा

विगतो departed रागो passion यस्म सो विरागो (मुनि)

न मनुस्सो इति = अमनुस्सो A not-man (demon)

न मनुस्सो एत्थ इति अमनुस्सो uninhabited

निगगतं lost धनं यस्सा सा निद्वना / poor

पत्तापतिया सह वत्तति इति = सपत्तापतिको with his wife (सह बहुव्रीहि)

निगगतो or नरिथ आहारो यस्म सो निराहारो or अनाहारो who has received no food

§ 122 (a) If the first member of a compound ends in a long vowel, it is made short, this shortening is optional in the case of आ e g

नदी + मज्झो = नदिमज्झो, मध्यञ्जु + पुरिसो = मध्यञ्जुपुरिसो, पम्मा + धनो = पम्माधनो or पम्पधनो Similarly गरहणात्तकं, परिसमज्झो, दासिदाप्पा, जम्बुफलानि etc

(b) Two or more compounds are often compounded to form a complex compound. In such cases, take each component compound as a separate member and dissolve it, as—

मरणमयतवितो (मिगो). मरणा मयं=मरणमयं तेन तज्जितोऽति.

दारुदक्तेलतण्डुलादीनि. दारु च उदकं च तेलं च तण्डुला च दारुद-
तेलतण्डुला. ते आदयो (chief) येन तानि इति.

A. Name and dissolve the following compounds :—

पुतपीतरो	घृततेलमधुमणित्वादीनि (वायुनि)
प्राहणगहपनिका	अदिहपुन्यमरणा (इत्थी)
सरकन्तारं	नरेममो
भज्जाररासि	महापञ्चो
सागिपादा	पुषसिनेई (हृदय)
नीलरंसि	अन्तोपीधियं
भनाचिलं	कण्णयणवट्ठा (रामी)
मुज्जुक्कानि	मुनित्तीहो
सुखदुक्खं	मुण्णधनं
गङ्गानीरपामी	कदर्प
सकण्णको (प्राहणो)	अनीतिलदं (धनं)
नित्तण्हो (बुद्धो)	वज्जेनुकामो
लद्धामयो-या-वं	मगधरहं
सुधिपरिवारो (सेट्ठी)	अधोगग्रे
अपरिमुत्तपहंको	उपरिपट्ठनं
पुवस्सो-या-वं	बहिवासा
किस्सीलो (पुसिमो)	एट्ठाभत्तं
सगात्था (इत्थि)	बहुकुमारिकं (कुलं)
पहतभक्खो (पुरिसी)	रथकारो
यिक्खुहमुलसन्तामो (रक्खो)	दित्तो (नरो)
दारुहत्थी	धिप्पुपसत्थो (धम्मो)
अतिवहलोहकपीलं (मुलं)	हेट्ठनदि
पञ्चदत्थिसत्तानि	अमत्तन्दो
अममहेसिहानं	जुत्तिन्परो
लद्धूपसम्पदो (समणो)	रणज्जहो
	सरसिजं

B Express in Pali using compounds —

1	The river Ganges	19	Gods Gandhabbas
2	Hand and foot		demons men and
3	The deed done by		others
	Rāma	20	The three jewels
4	Eight directions	21	(One) who has much
5	The king's happiness		wealth
6	Honey and wood	22	(Oil) into which much
7	All the elephants		wine is put
8	The king seated in a	23	Of whom the chief
	chariot		(आदि) was Kassapa
9	A long beard	24	At the root of the
10	According to the Law		varana tree
	(doctrine)	25	Birth old age and
11	The lion killed in the		death
	wood	26	Fit to be given to the
12	Fear of death		Buddha
13	Thieves brought by	27	Desirous of speaking
	the minister	28	The assembly of the
14	A father's word		nuns
15	Happiness and suffer	29	Surrounded by the
	ing		flock of birds
16	The jackal which was	30	Walking in the forest
	firmly held	31	Endowed with cha
17	A man whose hand has		racter and conduct
	been cut by a thief	32	Mounted on a gold
18	Horses and elephants		chariot

PĀLI-ENGLISH GLOSSARY

N Substantives ending in अ form their feminine by changing अ to आ, those in वन्त (मन्त) by changing वन्त (मन्त) to वती or वन्ती (मती or मन्ती) For abbreviations consult any English Dictionary

अ (= अन् before vowels)

a negative prefix अकलञ्जु
[^०कलञ्ज] m f = ungrate-
ful, अकुड्ढ [^०कु] m f n
not angry अदिग [^०दग]
n what is not given i. e
theft अधम्मचरण n not
acting piously अनरण्यपद
सहित m f n full of
meaningless words
अनल्पक [^०ल्पक] m f = not
a little अननिसित [^०पिक]
m f = not crowned
अपरिमाण m f n infinite
अपारत [^०पारत] m f n
thrown open अपुञ्ज [^०पु]
n demerit अप्यमाद [अप] m
wariness अमस्मित m
f n not besmeared अमृत
[अमृत] n the immortal
state, Nibbāna असत्त
[^०त्त] n an untruth असुवि
[^०वि] n an impurity

अक्ख [^०क्ख] m a die

अक्षि, अक्षि [^०क्षि] n an eye

अग [^०ग] n the end m f a
chief

अग्नि [^०ग्नि] m fire

अग्निस्तम्भ [^०स्तम्भ] m a
column of fire

अङ्ग n a limb

अङ्गण n a courtyard

अपत्य [^०पत्य] m death, lapse

अपत्येन after the death or
lapse

अरिषि [^०रिषि] f n. a flame

अरुण [^०रुण] f a nymph

अरुणरिषि [अरुणरिषि] n wonder

अश्व f a shegoat, sheep

अजातसकु [अजातसकु] m name of a
king

अज्ज [अज्ज] ind to-day

अज्ज [अज्ज] 10th = to earn

अज्जव [अज्जव] n straight-
forwardness

अज्जमय [अज्जमय] m inten-
tion, opinion

अन्य [अन्य] m f n another,
other

अञ्जमञ्ज *ind* with one an other
 अञ्जतर *m f n* a certain
 अञ्जातु [आज्ञातु] *m* one who knows
 अट् [अष्ट] *m f n* eight Hence
 अट्ठाद-रस (१८) अट्ठवीसति (२८)
 etc
 अट्ठि [अस्थि] *n* a bone
 अट्ठ *m f n* half, prefix less by half, अट्ठतिय 2½, अट्ठइव 3½
 अति *prefix* (changed to अत् before vowels) beyond, excessively
 अतिरेक *m f n* superfluous
 अतियिष *ind* very much
 अत्त [आत्मन्] *m* self, soul
 अत्तमन *m f n* satisfied
 अत्थ [अर्थ] *m* use, requirement, profit, gain, advantage, meaning, sense, aim, reason, wealth, thing, matter
 अत्थ गम [अत्त गम्] *to set* (as the sun)
 अथ *ind* now, while
 अट्ठ [अट्ठन्] *m* a road
 अट्ठा *ind* certainly.
 अधम *m f n* mean, low
 अधि *prefix* over, above, upon
 अधिक *m f n* more
 अधा *ind* below, under

अन *n suffix* to form nouns from roots
 अनायपिण्डिक = name of a man
 अनीय *m f n suffix* of *pot* pass participle
 अनु (=अन् before vowels except उ) *prefix* after, according to अनुपुत्वेन gradually अनुरूपेण according to
 अन्त *as added* to some nouns without affecting their sense as सुत्तमेव सुत्तन्तो
 अन्त *m* end
 अन्तरहित [अन्तर्हित] *m f n* concealed
 अन्तराय *m* an obstacle
 अन्तरे, अन्तो *ind* in, among within अन्तोघर in the interior of the house
 अन्तेयसिक *m* a pupil an apprentice
 अन्ध *m f n* blind
 अन्न *n* food
 अप *prefix* away
 अपराध *m* a fault
 अपारस्त *m f n* opened
 अपि (often contracted to वि or उपि) *ind* also, too, even
 अप्पट्ठ [अप्प] *m f n* little, small
 अभ्यन्तर [अभ्यन्] *m* inside

अभि *pref* towards अभिमुख
with one's face towards
अभिभू *m* = conqueror
अभिवादेया *ger* of *caus* अभि
+ चद having saluted
अभिसिक्त ['पित्त] *m f* =
crowned

अमु *m f n* this

अम्य [आम्र] *m* a mango

अम्रिल [अम्ल] *m f n* sour

अम्ह [अस्मद्] *m f n* the first
personal pronoun

अय *n* iron, death

अय *m f* this

अर्य [आर्य] *m* a respectable
man

अरञ्ज ['ण्य] *n* a forest

अरह [अर्ह] 1st *c* to deserve

अरहन्त *m* a person in the
fourth stage of sanctifi-
cation, an Arahāt.

अरिय [आर्य] *m* a noble per-
son, *m f n* noble

अरियसच्च *n* a Noble truth

अरु *n* wound

अलं *ind* enough, enough of
अव ओ *pref* down (opposed
to उद्)

अस 2nd = to be, 9th = to
eat

असनि [अशनि] *m* thunder-
bolt

असि *m* a sword

असीति [अशीति] *f* eighty

अमोकराम *m* the garden of
King Asoka

अस्मा [अश्मन्] *m* a stone

अस्स [अश्व] *m* a horse

अस्मसाला *f* a stable

अस्मू [अश्रु] *n* a tear

अह [अहन्] *n* a day

अहि *m* a serpent

अहिकुल *n* a family of snakes

अळ *m* a claw

आ (changed to अ before
conjunct consonants) *ind*
near to, towards, until

आकिण्ण [आकीर्ण] *m f n* full

आगत *m f n* come, arrived

आचरिय [आचार्य] *m* a teacher

आचार *m* behaviour

आनुम *m* self, soul

आदास [आदर्श] *m* a mirror,
a glass

आनन्द *m* name of a man

अनिसंस ['शंस] *m* an advan-
tage

आनीत *m f n* brought

आनुभाव *m* prowess

आप 5th *c* ष ष to reach, get,
व स + ष to reach, obtain

आपणिक *m* a shopkeeper

आमत *m f n* brought

आयु [आयुस्] *n* age, life

आरम्भ ['म्भ] *ind* with re-
ference to

आरम्भ *m* a deed, an action,
karma

आलपन <i>n</i> the vocative case	इस <i>1st c</i> to search, <i>w</i> परि to go searching, <i>10th</i> <i>n</i> with <i>प</i> to send
आलेप <i>m</i> an ointment	इसि [अपि] <i>m</i> a sage
आलोक <i>m</i> light	इस्सर [ईश्वर] <i>m</i> the lord
आवाट <i>m</i> pit	इह <i>ind</i> here
आवाह <i>m</i> the marriage (of a son)	उ (=उद् bef vowels) <i>pref</i> up, उभ्यतति jumps up
आस <i>1st c. w</i> से to associate	उक्लाप <i>m f n</i> dirty
आसाब्ध [भाषाब्ध] <i>m</i> name of a month	उगमन [उद्ग] <i>n</i> the rising
इक्ष्व <i>1st</i> <i>n w</i> अप to neglect, <i>w</i> परि to examine	उष्णु [इक्षु] <i>m</i> sugarcane
इच्छ <i>1st c</i> to wish for, <i>w</i> से + पटि to consent	उशु [अ°] <i>m f n</i> straight
इतर <i>m f n</i> the other	उष्ण [अ°] <i>m f n</i> hot
इति (usually shortened to सति and to इत्थ before vowels except इ) thus, in this manner	उतु [अ°] <i>m</i> a season
इतोनिदान <i>m f n</i> arising from this cause	उदपान <i>n</i> a well
इतर <i>m f n</i> hasty	उदुम्बर <i>m</i> the fig tree
इरिय स्थी [स्त्री] <i>f</i> a woman, lady, wife	उदेन [उदयन] <i>m</i> name of a king
इदानि [इदानाम्] <i>ind</i> now	उदिस्म [इय] <i>ind</i> with reference to
इदे <i>m f n</i> this	उदे [अर्धेम्] <i>ind</i> upwards
इदि [अदि] <i>f</i> glory, prosperity, supernatural power	उदन <i>n</i> an oven
इध <i>ind</i> here	उप <i>pre</i> near, nearly उपसर्क-मित्रा <i>gerund</i> having approached, उपराज <i>m</i> aiceroy of उप + से + राज
इध 4th <i>c</i> to flourish, <i>w</i> से to flourish	उपरि <i>ind</i> above
इध <i>ind</i> like, as if	उपमाग [अ°] <i>m</i> a prefix
	उपमम्पदा <i>f</i> ordination
	उपाय <i>m</i> remedy, means
	उपासकत्त <i>n</i> lay devotion
	उपासक <i>m</i> a lay devotee,
	उपासिका <i>f.</i> a female lay devotee

- उपादना *f.* a sandal, a shoe
उपोसथ *m* a fast, fasting day
उभो [उभौ] *m f n* both
उम्माद [उन्माद] *m* madness
उम्मार *m* a threshold
उत्थान [उत्था] *n.* a garden
उर *n* breast
उत्तभ [उत्थ] *m* an ox
उत्तु [उत्तु] *m* an arrow; उत्तुकार *m* an arrow-maker
एक *m f n* one, single, certain, some hence एकदस (11) एकतिमा (३१) etc, एकून less by one, as in एकूनवीस (१९) etc एकैक *m f n* one by one
एकस्व *m f n* some
एत *m f n* this, that
एतक *m f n* so much, so many
एत्थ *ind* here
एव *ind* only, same, just
एव *ind* thus, एवस्व *m f n* of this kind
एवक [एवक] *m* a ram
ओ *pref* (contraction of अव *q v*)
ओकारा [अवकारा] *m* space, time
ओर *n* valour
ओर *ind* on this side, ओरिम *m f n* hither
ओरसपुत्तभाव [ओरमपुत्त] *m* the position of true son
ओसथ [ओषथ] *n* medicine, a herb
क *suffix* (added often to nouns without affecting their meaning)
क *m f n* who? which?
कक्क [कक] *m* a crab
कह्सा [वाह्सा] *f* desire
कस्सि [कस्सि] *ind* I hope
कस्स *m* a tortoise
कजा [कजा] *f* a daughter, girl
कटु *m f n* bitter
कटु [काट] *n* a stick, wood
कट्ठक *m* thorn
कण्ह [कण्ह] *m f n* black
कस [कस] *m f n* done, committed, obligations
कस्म, कस्तर *m f n* which (out of a number)?
कत्तु [कत्तु] *m* a deer
कथ *10th c* to tell
कथा *f* a story
कन्ति [कन्ति] *f* brightness, beauty
कप्पि *m* monkey
कप्प [कप्प] *m* an age, a cycle of time
कप्प *10th c* to make
कव्व [कव्व] *n* a poem

कम 1st c व अति (अतिव्य ^०) to pass away, व उप + न to approach, न नि (निक्खम) to start, व य to pass away, व वरा (वरक्क) to strive, to exert oneself	कारण n a reason, fact punishment काल m time कलं कर to die कालकत m f n dead काल स्सेव and early
कम्म [कर्म] n deeds, action, business	कास 1st = with प to shunt कासाव [कापाय] m f n yellow
कम्मास [कम्माय] m f n spot ted	कासु f a pit
कर 8th c to do, caus करिष्य to construct, build व वि + भा (व्याकर) to explain Ger कथा, करिया	किङ्कर m a servant किर 6th c व अ to scatter किरुने m a mat
करेशु f an elephantess	किळम 1st c to be tired
करह m a quarrel dispute	किरन्त [कलान्त] m f n tired exhausted
कलाय m a gram	किरिस [किरिश्] 1st c with स to be soiled
कल्याण m f n benevolent, beneficial	किलेस [किलेस] m torture an कि and what is the use of? कि उ why? कि उ की what ho?
कवि m a poet	की 9th = to buy व पि (विकि) to sell
कस 1st c to plough Ger कसिरवा	कीळ 1st = to play
कस्मा and why?	कीळ [कीळ] f irvoluty
कस्मक [कस्म] m a farmer	कु pref (used only in com pounds) bad
कहापणसत [कहापणसत] n a hundred kahapana coins	कुन्डि [कुन्डि] f n belly, womb
काक m काकी f = crow	कुटि f a cottage
कान m a carrying pole, pingo	कुतो and whence?
कातु inf of कर to do	कुध 4th c म get angry
काम m a sensual pleasure, a passion	कुप 4th c to get angry
काय m the body	कुख (optional base of कर) to do
	कुमार m a boy, a prince
	कुम्भ [कुम्भ] m a turtle

वृक्ष [°रक्ष] *m* a deer
 वृत्त *n* a family, वृत्तपुत्र *m* a gentleman, वृत्तवन्त *m f n* born in a good family
 वृम्भिनारा *name of a town*
 वृष [वृष्ट] *1st c* *v* *ष* to call, caus (पचस्सेसापय) to send for
 वृद्धि [वृद्धि] *f* an amusement, sport वृद्धिगृह *n* a playground
 वृत्तिकालिक *m* *name of a monk*
 वृत्तिल *m* a cuckoo
 वृत्ति *f* the end, a crore
 वृत्तक [°वृत्] *m* a storehouse
 वृत्ति [वृत्ति] *m* anger
 वृत्तम्भी [वृत्ता] *f* *name of a town*
 वृत्तसु *suffix* added to numerals to imply frequency { २० many "times" }
 वृत्त [°वृत्] *m* a sword
 वृत्त *1st c* to dig
 वृत्त [वृत्ति] *m* a moment, वृत्ते every moment
 वृत्तिव [वृत्ति] *m* a khatrya
 वृत्ति [वृत्ति] *f* forgiveness
 वृत्त [वृत्त] *m* the shoulder, a part
 वृत्त *1st c* to pardon, [वृत्त] *m f n* capable, patient
 वृत्ता [वृत्ति] *f* forgiveness
 वृत्त *m* a villain

वृत्ति [वृत्ति] *n* a mistake
 वृत्त *1st c* to eat.
 वृत्ति [वृत्ति] *6th c* to throw, *v*, उरु lift up *v* नि to place, *v* ष to throw, *v* से to close, to shorten
 वृत्ति [वृत्ति] *and* quickly, at once
 वृत्ति [वृत्ति] *m f n* exhausted
 वृत्ति [वृत्ति] *n* milk
 वृत्ति [वृत्ति] *n* a mean act
 वृत्ता [वृत्ति] *f* *name of a nun*
 वृत्ति [वृत्ति] *and* verily
 वृत्ति *m f n* *suffix* (added to nouns to form other nouns in the sense of 'going e.g. उरुग, निरुग etc.)
 वृत्त *f* the river Ganges
 वृत्त *10th c* to count
 वृत्ति *f* motion, gait
 वृत्त *10th c* to wreath
 वृत्त *m* an २२९
 वृत्त *m* a perfume, an unguent
 वृत्त [वृत्ति] *m* a heavenly singer
 वृत्त (वृत्ति) *1st c* to go, *v* अधि to go over, acquire, grasp, *v* आ to come, causal (प्रामादय) to wait for *v* पति+आ to return, *v* निर् to go away, *v* से+आ to assemble, *inf* वृत्तु +अनि overcome

गरह *1st c.* to censure.
 गरु *m.* a teacher, elderly person.
 गृह *9th c.* to take, catch, hold.
 गृह [गृ°] *n.* a house; गृहदृ [स्थ] गृहपति *w.* a gentleman, a householder.
 गा *4th c.* to sing.
 गाथा *f.* stanza; गाथापद *n.* a word from a stanza.
 ग्राम [ग्राम°] *m.* a village.
 गरव [गौ°] *m.* respect.
 गाव्ही *f.* a cow.
 ग्राहक [ग्राम°] a customer.
 गिलान [ग्लाम°] *m. f. n.* ill, sick.
 ग्रीवा [ग्री°] *f.* the neck.
 गुण *m.* a virtue, a merit; *m. f. n.* suffix signifying 'times' as पञ्चगुणो five-fold; गुणवन्त *m. n.* virtuous.
 गुळ [गु°] *m.* a ball.
 गुह्य [गु°] *n.* a secret.
 गेय्य [गेय°] *n.* a song.
 गृह = house.
 गो *m.*, गोण *m.* bull, an ox.
 गोतम [गौ°] *m.* name of a man.
 गोमय *m.* cowdung.
 घट *m.* a pot.
 घृत [घृत°] *n.* ghee.
 घर *1st c.* *w.* प to trickle.
 घर [गृह] = a house; घरावास *m.* household life.

च *ind.* and
 चक्र [°क] *n.* wheel.
 चक्रवर्ती *m.* [°कवर्तिन्] a sovereign.
 चक्ष्मी *m. n.* possessed of eyes.
 चक्षु [चक्षुस्] *n.* the eye.
 चतु [चतुर so bef. vowels] *m. f. n.* four; चतुर्थ *m. f. n.* fourth; चतुर्थी *f.* the fourth, the Dative case; चतुदस (१४), चतुर्वीसति (२४) etc. चतुष्पद [°प्प°] *m.* a beast, a quadruped; चतुर्दिशा *f.* the four sides.
 चत्ताळीसति. ङ्गीसा *f.* fortyfour.
 चन्द्र [°न्द्र] *m.* the moon; चन्द्रालोक *m.* moonlight.
 चर *1st c.* to walk; *w.* वि to wonder; *w.* सं + उद् + भा to address, to practise; *w.* वि *10th c.* to take care of.
 चाग [स्या°] *m.* charity, चागवन्त *m. f. n.* charitable.
 चि [चिद् so bef. vowels] *indefinite suffix* added to interrogative pronouns.
 चि *5th c.* to collect; *10th c.* with अय to worship.
 चित्त *n.* the mind.
 चिन्त *10th c.* to think, to be anxious.

चिर *ind* for a long time
 धीवर *m* a robe
 चुन [च्यु^०] *m f n* degraded
 चुदस *m f n* fourteen
 चुष 7th *n* to kiss
 चुर 10th *n* to steal
 चे *ind* if
 चेत *n* the mind
 चेतिय [चैत्य] *n* a temple,
 चेतियङ्गण *n* the courtyard
 of a temple चेतियभिमुख
m f n turned towards
 the temple
 चोरस same as चुदस, *q v*
 चोर *m* a thief
 चोळपट्ट [चोळ^०] *m* a piece of
 cloth, a rag
 छ [चङ्] (changed to चङ्
 before vowels) six, छद्.
 छद्दस *m f n* sixth, छद्दी^f
 sixth, the Genitive case,
 छद्दीसति (२६), छद्दीति, छद्-
 सीति (८६) etc
 छद् [छद्] 10th *c* to leave
 छण [छण^०] *m* a festival
 छत्त [छत्त^०] *n* an umbrella
 छद् 10th *c w* छा to cover
 छमा [छम^०] *f* the earth
 छवि *f* the skin, complexion
 छिद् 7th *n* to cut *w उप*
pass to cease
 छुद् [छुच्च] *m f n* agitated
 छेत्तु [छेत्तु] *m* a brewer

ज *m f n* suffix, born of
 जम्मा 1st *c w* पटि to nourish.
 जनक *m* a father
 जनपद *m* the country, vil-
 lages
 जम्बु *n* a roseapple, जम्बुदीप
 [जम्बुदीप] *m* India
 जम्बू *f* the roseapple tree
 जम्भ [जाम्भ] *m* a rogue
 जल *n* water
 जल [जल] 1st *c w* प to
 blaze
 जल *m f n* born, grown,
 produced
 जातक *n* a birthstory of
 Buddha
 जानि *f* birth, जातिसपत्त *m*
f n endowed with high
 birth
 जानु *n* knee
 जि 1st and 9th *n* to conquer,
 1st *c w* परा to defeat
 जिवा [ज्वा] *f* the string of a
 bow
 जिर [जीयति] to grow old,
 decay
 जिह्वा *f* the tongue
 जाय 1st *n* to live
 जीविक कम्प to earn one's
 livelihood
 जीवितस्सयं पापय, जीविता ओ-
 (हो)रोपय to destroy the
 life of, to deprive of life

हुति [हु^०] *f* splendour

Hence हुनिमन्त *m f n*
full of splendour

जेतु [जे^०] *m n* a conqueror

हा ४th *c* to contemplate

ज्ञान [ज्ञान] *n* meditation,
trance

जा (ज्ञा) १th *c* to know, व प
to know, caus (पन्नापय)
to arrange (as seats)

जाण [ज्ञान] *n* knowledge,
जाणी *m n* possessed of
knowledge

जातक जाति [ज्ञा^०] *m* a re-
lative, kinsman

जानु [ज्ञा^०] *m n* one who
knows

जाय [म्या^०] *m* justice

टा [स्था] (निष्ट) to stand, व उ
to get up व उप to ascend
व पति to stand firmly.
causal टपय to keep,
gerund टप्वा having lived

टाण [स्था^०] *n* a place

टम [दे^०] 1st *c* to bite

त [तर] *m f n* the 3rd
personal pron the ter-
mination of the past
participle तट्ठिक *m f n*
fit for that like that

तच्छ [थ्य] *n* the truth

तच्छक [थ्य] *m* a carpenter

तण्हा [तृष्णा] *f* thirst, greed,
craving तण्हाय *denom* to
crave

ततिय [तृतीय] *m f n* third

ततिया *f* the Instrumental
case

तथ्य [थ्य] *ind* there

तथा *ind* in that manner

तथागत *m* the Buddha

तदा *ind* then

तन ४th *c* to expand

तप *n* penance

तप causal तापय to १८८

तप्प 1st *c* & 10th *c* व न to
entertain

तस्य *m f n* (termination of
the १st pass participle)

तर 1st *c* to cross, व उ to
ascend

तर *m* a tree

तरण *m f n* young

तये same as तु व उ

तलाक [तलाग] *m* a lake

ता *f* (termination to form
abstract nouns from ad-
jectives)

तान १०८ ३ (१ term of ३३
days for males)

तारण *m* a hermit

ताये same as तु व उ

तार to cross

ताण्डल *m* a cluster of
palms

तान् [तायद्] *ind* = long, the
while तायदेव at once

ति [ति] *m f n* three Hence
तेरम (१३), तेयीमा (२३) etc

निग [नृ] *n* grass

निग्न *m f* = crossed, swum

निल *m n* sesamum

मिससि तिसस *f* [मिसस] thirty

सीर *n* bank

सुदि [दि] *f* joy, satisfaction

सुद *6th c* to torture

सुम्ह [सुम्ह] *m f n* the 2nd
personal pronoun

सु *ind* (termination of the
infinitive of purpose) to

सु *ind* but

सु same as सा *q v*

सेन *n* lustre

सेरस सेरस *s v* ति

सेल [से] *n* oil

प्रिपिटक = name of the Pali
canon

सा, सान *ind* (termination
of the gerund)

पक *10th c* to close

पाम [पाम] = strength

पूव [पू] *m* dagoba

पेन [पे] *m* a thief

पेर [पेर] *m* an elder,
(-ly monk)

द *m f n* suffix meaning
'one who gives', as in
धनद पारिद etc

दह [द] *m f n* bitten

दण्ड *10th c* to fine to pu-
nish

दण्डक *m* a stick

दण्डी [दण्डी] *m* an ascetic

दद *m f n* same as दा *q v*

दधि *n* curds

दन्त *m* 1 tooth दन्तक *n* a
toothpick

दण्डी [दी] = spoon a ladle

दया *f* pity compassion

दय *ten* दयस *m n* -सी *f*
tenth

दस्सन [दर्शन] *n* insight judg-
ment

दा *1st c* to burn

दह [दह] = a lake

दहर *m f n* young

दळिर [दि] *m f n* poor

दळ [दळ] *m f n* strong
firm दळय *denom* to
strengthen दळ *ind*
firmly

दा *3rd c* to give, to pay,
to allow with दा to take
Gerund आदाय, *inf* दातु,
दातु *m* a donor दान *n* a
gift

दानि [दानि] *ind* now

दायन [दाय] *n* maintenance

दारक *m* = दारिका *f* a child

दारु *n* fuel, firewood
 दास *m* a servant, a slave
 दासी *f* a maidservant
 दाक्षिण [दि] *n* pomegranate
 दिज [दि] *m* a bird, a Brāhmaṇa
 दिद्द [दिट्ठ] *n* a difficulty
 दिद्द [रट्ठ] *m f* = seen
 दिष 4th *n* to play, gamble
 दिषस *m* a day
 दिषा *ind* by day
 दिस (पस्स, दक्ख, दिक्ख) 1st *c* to see, to discover, to find, *w* उप to advise, *w* स to understand, causal वरुणस to show
 दिस 10th *c* to preach
 दिसा [दिश] *f* a quarter, a direction
 दीघ [धि] *m f n* long, दीघजीवी [विन्] *m n* one who lives long, दीघनिकाय *m* name of a book, दीघरत्त *ind* for a long time, दाघावु *m* name of a prince
 दु [दुर् so bef vowels] *pref* bad, badly, difficult, दुग्गत *m f n* poor, दुग्गन *m* bad people, दुग्गण *m f n* ugly, दुग्गन *m f n* dejected, दुग्गेष *m f n* dull, दुग्गम *m f n* difficult to obtain

दुक्ख [दुक्ख] *n* pain, दुक्खी *m f n* sorry, sad
 दुत्थि [द्वितीय] *m f n* second, next, दुत्थिया *f* second, the Accusative case
 दुद्ध [धि] *n* milk, *m f n* milked
 दुग्ग [दुग्गम] *n* the top of a tree
 दुस 4th *c* to pollute
 दुत्थि [र] *f* a daughter
 दूत *m* a messenger
 दूरे *ind* far away
 देव *m* = god, देवलोका *m* the divine world, देवी वस्सति it rains
 देवदत्त *m* name of a monk
 देवता *f* a goddess, देवता देवी *f* a queen
 देस [दिश] *m* a place
 दोस [धि] *m* a fault
 द्वि *m f n* two, hence द्वादस, बारस (१२), द्वावीमति बावीमति (२२), द्विषत्तसति (३२) etc
 द्वार *n* a door
 धन्य [धान्य] *n* corn
 धन *n* riches, wealth, धनवन्त *m f n* wealthy, धनय *denom* to wish for riches
 धनु *n* a bow

धम्म [°मं] *m* quality, nature,
the truth, the religion,
the law, the doctrine,
justice, righteousness,
virtue

धम्मराज *m* the Buddha, धम्म
वादी *m* *n* who preaches
the Doctrine धम्मविनय *m*
the Doctrine, and the
Discipline, धम्मी *m* *f* *n*
religious

धर 10th *n* to hold, catch
धा *ind* suffix added to
numerals showing parts
धा (दह) 1st *c* with नि to
bury, with ष (सह) to
believe in, with वि to
close 4th *c* with अन्तर
to vanish

धातु *f* a metal

धाव 1st *c* to run, with
भु to run along, with
परि to run about
धि, धिरथु [धिक् धिगस्तु] *ind*
lie upon

धिति [धे°] *f* courage

धीतु same as दुहितु *q* *v*

धु 9th *c* to shake

धूम *m* smoke

धूलि *f* dust

धेनु *f* a cow

धंस [ध्वंस] *m* destruction

न *ind* not, नापि neither
नगरवासी *m* *n* a citizen

नद्य [नृत्य] *n* a dance

नत 4th *c* to dance

नत्तु [°पु] *m* a grandson

नस्थु *f* the nose

नद 1st *c* to roar

नदी *f* a river

नम 1st *c* to bow, *caus* नमय
to bend

नमस्स 1st *c* to bow

नमो [नमस्] *ind* hail to! a
bow to!

नर *m* a man, नरपति *m* *n*
king

नव *m* *f* *n* nine नवम *m* *n*

नवमी *f* ninth

नवुत्ति *f* ninety

नस 4th *c* to perish with वि
to be ruined

नहापित [ना°] *m* a barber

नाग *m* a serpent, an ele-
phant

नाम *n* a name नामगहणदिवस
m the naming day *ind*
really, named, called, at
all

नावा [ना] *f* a ship, a boat

नासा *f* the nose

नि *ind* *pref* down

निस्स [°क] *m* a golden coin

निस्सित *m* *n* lain

निग्राथ *m* name of a man

निघं *ind* always

निदाघ *m* summer

निधि *m* a store

निष्ठ [°म्न] *m* *f* *n* deep

निर् *ind pref* away, not,
without, निम्मविस्सक *m f n*
flyless, निरुपकार *m f n*
useless

निब्बाण [निर्वाण] *n* emanci-
pation

निब्बुत [निर्वृत] *m f n* who
has entered Nivvāna

निरय *m* hell

निरोध *m* cessation

निस्साय *ind* near, depending
upon, owing to

नी *ind pref* out

नी (नय, ने) *1st c* to carry,
व ओ to lead, नेमु *m n*
a leader

तु *an interrogative particle*

तुद *6th c* to remove

, नी *variant of न व व*

ए, ए [अ] *pref* onwards,
forth, chief

एकति [एक] *f* nature

एकल [एक] *m* the wing

एकज [एकज] *m* a bird

एति, एति, एप्पति [एति] *pref.*
in return

एच *1st c* to cook

एचय [एचय] *m* a requisite,
a cause

एचह [एचह] *ind* daily

एचामित्त [एचामित्त] *m* an
enemy

एचत्ता [एचत्ता] *ind* after

एचिम [एचिम] *m f. n* wes-
tern

एज्जा [एज्जा] *f* the people, the
subjects

एव *m f n* five, एवम *m. n*
fifth, -मी *f* fifth, the Abl
case, एवमीसति (इय) etc

एज्जा [एज्जा] *f* wisdom
एज्जावन्त *m n* intelli-
gent, clever

एव्ह [एव्ह] *m* a question

एव्हिलेप [एव्हिलेप] *m* refusal

एव्विच *ind* with reference
to

एव्विज्जा [एव्विज्जा] *f* a promise

एव्व *m f n* skilful

एव्विरोत्त [एव्विरोत्त] *ind*
against the current

एव्वाय *ind* from

एव्वम [एव्वम] *m n* first, -मा
f first, the Nom case

एव्वमज्झान *n* the first stage
of meditation, एव्वमये *n*
the prime of life 314

एव्वीत [एव्वीत] *m f n* excellent,
good

एव्वव *m* name of a hill

एव्वित्त *m f n* wise, *m* a
wise man

एव्वण [एव्वण] a leaf, a letter,
एव्वणसाला a cottage

एव्वणस, एव्वणस *m f n* fif-
teen

पत 1st c to fall, w उत् to jump up, w. नि to fall down

पति *m* a lord, husband.

पतिहा [प्रतिष्ठा] *f* firmness

पत्त [पात्र] *n* a vessel, = pot

पाथ 10th c to aspire for, पथना *f* prayer, aspiration

पद् *n* the foot, the letter (as opposed to the meaning)

पद 4th c w आ to arrive at, w उत् to be born, produced, w उप to arrive at, w नि to lie down, w स to succeed

पन *ind* but, and

पनस *m* a jackfruit

पन्त [°व°] *m* a mountain, name of a person, denom. पद्बनाय to act like a mountain

पमाद [प्र°] *m* = power, strength

पमाद [प्र°] *m* mistake

पय = milk, water.

पर *m f n* other, distant

परक्ख [°राक्ख°] *m* exertion

परम *m f n* = great

परा *pref* opposite

परि, पलि, पलि *pref* surrounding

परिद्वानक [°वा°] *m* an ascetic

परियोदपन *n* purification

पला 4th c to run away

पल्ल [°व°] a throne, a cot

पवाद [प्र°] *m* a theory, hypothesis

पसु *m* a beast

पहह *m f n* overjoyed

पा (पिच, पिच) 1st c to drink,

पान *n*, पेच *n* a drink,

पानीय *n* water

पाण [पा°] *m* a creature,

life, पाणातिपात *m* destruction of life,

पाणी [पाणिन्] *m* a creature, an animal

पाति, पाती [पात्री] *f* a bowl,

a vessel

पातो [पातर°] *ind* in the morning

पाद *m* a foot

पादु *f* a shoe

पाप *n* a sin, demerit, *m f n* evil

पापक *m n* sinful, पापकारी [°रिन्] *m n*

one who commits a sin,

पापधम्म *m f* = evil minded, पापिमन्त, पापी [पापिन्]

m n sinful

पामोक्ख [प्रमुख] *m f n* eminent, principal

पार *ind* beyond, पारगामी

[मिन्] *m n* one who goes beyond, पारिम *m f n*

yonder

पाल 10th c to protect, पालक

m a protector, guardian

- पास [°श] *m.* a snare.
 पिङ्गला *f.* name of a nun.
 पितु [°तृ] *m.* a father.
 विपासित *m. f. n.* thirsty.
 पिय [प्रि°] *m. f. n.* beloved, dear.
 पियङ्गु [प्रि°] *f.* a kind of creeper.
 पीठ *n.* a chair.
 पीति [प्रि°] *f.* love, joy.
 पीड [पीड्] 10th c. to torture.
 पु 9th c. to purify.
 पुच्छ [पृच्छ] 1st c. to ask; w. पटि to ask in return.
 पुञ्ज [°ण्य] *n.* merit; पुञ्ज-कम्म *n.* meritorious action; पुञ्जकारी *m. n.* one who performs merit.
 पुष्ट [°ष्ट] *m. f. n.* fat, fed.
 पुत्त [°त्त] *m.* a son; *denom* पुत्तिय to treat as a son.
 पुन [पुनर्] *ind.* again; पुनपुनं again and again.
 पुष्क [°ण्य] *n.* a flower; पुष्किन *m. f. n.* in blossom.
 पुन्व [पूर्व] *m. f. n.* former, ancient.
 पुर *n.* a city.
 पुरतो [°तस्] *ind.* in front.
 पुरिस [पुत्त] *m.* a man; पुरिसाधम *m.* the meanest of men; पुरिसुत्तम *m.* the best of men.
 पुस 4th c. to nourish.
 पूज 10th c. to worship.
- पूजा *f.* worship.
 पूर 10th c. to fill.
 पेच [प्रिय] *ind.* in the next world.
 पोथक [पुम्°] *n.* book.
 पोरानक [पौ°] *m. n.* ancient, old.
 पोस [पुंस] *m.* a man.
 पन्दन *n.* throbbing.
 फर 1st c. to fill.
 फरस [परुष] *m. f. n.* harsh, cruel.
 फल *n.* a fruit; फलवन्त *m. f. n.* fruitful.
 फाल *m.* a ploughshare.
 फाल 10th c. to tear.
 फुस [फुश] 4th c. to touch.
 बक *m.* a crane.
 बन्ध 1st c. to bind.
 बन्धु *m.* a brother, a relative.
 बल *n.* power, faculty.
 बलि *m.* an oblation, offering, tribute.
 बहु *m. f. n.* much, many;
 बहुभाषी *m. n.* talkative.
 बहुसुत *m. f. n.* learned.
 वा substitute for दा two, as in वारम (१२), वावीसति (२२), वत्तिमा (३२).
 बाल *m. f. n.* fool; a child;
 बालक *m. n.* a child; बाला *f.* a little girl.

यावेह *m.* Babylon.
 बाळ्हे [°दम्] *ind.* exceed-
 ingly.
 विन्दुमार, विम्बिसार *m.* names
 of kings.
 बुद्ध *m.* the Enlightened One.
 बुद्धगत *m. f. n.* fixed on B.
 बुद्धालोक *m.* light of the B.
 बुध (बुध्) 4th *c.* to under-
 stand, to know; with प
 to be awakened, to be
 alert.
 बुभुक्षिण [°क्षि°] *m. f. n.*
 hungry.
 व्यासक्तमनस [व्यासक्तमनस्] *m*
f. n. with a distracted
 mind.
 ब्रह्म *m.* God Brahṃā, ब्रह्मदेव
m. name of a king.
 ब्राह्मण *m.* a Brāhmana; ब्राह्मणी
f. a Brāhmana lady.
 बृ 2nd *c.* to speak.
 भगवन्त [°वत्] *m.* the Bless-
 ed One.
 भगिनी *f.* a sister.
 भज्ज 1st *c.* to resort to; 10th
c. to divide, to cut.
 भण्ड [भा°] *n.* wares, goods.
 भति [भृ°] *f.* hire.
 भत्त [°क्त] *n.* cooked rice, a
 meal.
 भत्तु [°तृ°] *m.* = master, hus-
 band.
 भदा [°दा] *f.* name of a town
 चप *n.* danger, fear.

भर 1st *c.* to nourish.
 भरिया [भार्या] *f.* a wife.
 भव *m.* existence (in differ-
 ent worlds).
 भवन्त *m.* your (his) rever-
 ence.
 भस्म *n.* ashes.
 भाजन *n.* a pan.
 भातु [भ्रातृ] *m.* a brother.
 भार *m.* a burden, भारहारक *m.*
 a bearer of load.
 भास [°भ] 1st *c.* to speak, to
 talk; *w.* अधि to address.
 भिक्षक [°क्ष°] *m.* a beggar.
 भिक्षा [°क्षा] *f.* alms.
 भिक्षु [°क्षु] = a monk, a
 priest, भिक्षुसङ्घपुरस्कृत
m f n surrounded by the
 assembly of monks;
 भिक्षुणी *f.* a nun.
 भिद् 7th *c.* to break
 भी 10th *c.*, to fear, to be
 afraid; भीति *f.* fear.
 भुज्ज 7th *c.* to eat, to enjoy;
w. परि to enjoy, to use;
 भुत्त *m. f n* eaten.
 भू 1st *c.* to be, *w.* अनु to ex-
 perience, *w.* अभि to over-
 come, *w.* सं to be pro-
 duced; to be caused.
 भूष *m.* a king.
 भूमि *f.* the earth, ground;
 भूमिसायी *m. n.* who sleeps
 on the ground.

भावय to cultivate.

भेरि-री *f.* a drum.

भो *ind.* Oh ! hallo !

भोजनीय *n.* which is to be eaten ; food.

मस्त्व *1st c.* to besmear, to anoint.

मग [मार्ग] *m.* the way.

मङ्गल *m. f. n.* auspicious.

मृषु [मृत्यु] *m.* death.

मत्त ['स्य] *m.* a fish.

मज्ज ['य] *n.* wine ; मज्जप *m.* a drunkard.

मज्ज *1st c. w.* सँ to sweep.

मज्जक *m.* a bedstead, a cot.

मणि *m.* a jewel.

मण्डप *m.* a pandal.

मत्त [मृ] *m. f. n.* dead ; मत्त *n.* the state of being dead, death.

मति *f.* talent.

मत्त [मात्र] *m. f. n.* suffix only, as much (many) as ; मत्तम् *m. f. n.* moderate.

मद *4th c.* to be intoxicated, to err ; with प to err.

मधु *n.* honey ; मधुर *m. f. n.* sweet.

मन *4th c.* with अप to insult.

मन *n.* the mind.

मनस्स ['स्य] *m.* a man.

मन्त *10th c.* with आ to address, to call.

मन्त *m.* = मन्तीन्ती *f.* a possessive suffix.

मन्द *m. f. n.* slow.

मन्धातु [मान्धातृ] *m.* name of a king.

मय [वयम्] *m. = f. pl.* we.

मर (मर, मीय) *1st c.* to die ; *caus.* मारय to kill ; मरण-स्मृति *f.* recollection of death.

मलमाहीत *m. f. n.* covered with dirt.

मह *m.* name of a clan.

मसु [श्मसु] *n.* the beard.

महन्त [महत्] (= मह in compounds) great ; महाजन a g. company ; महतिस्स *m.* name of a monk ; महादान a g. charity ; महाराज *m.* a g. king, your (his) Majesty ; महासेही *m.* a master merchant ; महोष *m.* a g. flood ; महामहो *m.* a g. God.

महिस [महेसी *f.*] *m.* a buffalo.

मा *ind.* Don't.

माणिक *m.* a pupil, a boy.

मातु ['तृ] *f.* a mother ; मातु-

कुण्डित *m. f. n.* in the womb of his *m.* माता-पितरौ *m. pl.* parents.

मार *m.* the Evil spirit.

माण *f.* a garland ; माणी *m.* a gardener.

मि 9th c to measure,
मिग [मृग] m a deer, a
beast मिगराज m the lord
of the beasts
मिलान [म्लान] m f n faded
मुख n the face
पुव 7th c to release, w ओ
to put off w प to give
vent to caus मोचय to
release
मुत्ता [°त्ता] f a pearl
मुत्ति [°क्ति] f deliverance
मुद्ध pp fainted
मुह (मुद्ध) 4th c to faint
मूल n root source
मूलिक [°प°] m a mouse
मूढ [°ड] m f n foolish
मेत्त n मेत्ता f universal
friendship मेत्त m f n
friendly, denom मेत्ताय to
love
मार [मयूर] m a peacock
मस [मांस] n flesh

प n suffix to form abstract
nouns
प m f n who which येन
तेन towards यो (या ये)
पन rather than
यक्ख [°ख यक्खी f] m a
demon, a goblin
यट्ठि [°ट्ठि] f a stick
यथा ind as, यथासुक्क ind at
will

यदा ind when
यदि ind if
यमुना f River Jumna
यस [यशस्] n fame, glory,
यसलाम m glory and gain
यमवन्त m n successful
या 1st c to go caus यापय
to be supported w प to
start
यागु [यवान्] f gruel
याच 1st c to beg
याव [यावद् so optionally
bef vowels] upto until,
यावदर्थ to one's heart's
content
यि (often stands for इ)
युग [°ग्म] n a pair
युज 7th c to join caus
योजय to yoke 10th c
w ड, उदयोजय to dismiss
युध 4th c to fight
युव [युवन्] m a youth,
young man

रक्ख 1st c to observe, to
protect
रक्खस [राभस] m a demon
रच 10th c to arrange
रच्छा [°ध्या] f a street
रव n dust pollution
रज्ज [राज्य] n a kingdom
रज्ज कारय to rule the k
रज्जाभिलेख m coronation,
रज्जु f a rope

रहवासी [राहवासिन्] *m. n.* resident of country.

रत्न [रत्न] *n.* = jewel, a precious thing.

रति *f.* delight.

रत्ति [रात्रि] *f.* night; रत्तिन्दिव-

परिच्छेद *m.* distinction between night and day.

रथ *m.* a chariot.

रम *1st c.* to take delight; with वि to abstain; रम्म

m. f. n. pleasant.

रव *1st c.* वि to cry.

रस *m.* taste, juice.

रस्म [रश्म] *m. f.* = short.

राग *m.* passion, lust.

राज *m.* a king; राजगह *n.* name of a city; राजपुत्र a king's son, prince; राजपुरिम *m.*

a royal servant.

राम *name of a prince.*

रामभ *m.* an ass.

रामि *m.* a heap.

राहुल *m.* name of a prince.

रक्ष्य [रूक्ष] *m.* tree.

रुच *4th c.* to be liked; *10th c.* to like, to choose; *w.* आ to inform.

रुचि *f.* beauty, liking, love, splendour.

रुध *7th c.* to hinder.

रुद्ध *6th c. w.* आ to mount;

w. आ to dismount; *w.*

य + आ to mount, to ride;

रुहना *f.* growth, growing;

रुह *m. f. n.* grown.

रे *ind.* O! Oh!

लक्ष्मणपटिग्माहक [लक्ष्मणप्रतिघात]
m. = foreteller.

लप *1st c. w.* वि + ण्य to mutter, to prate, to rave.

लभ *1st c.* to get; to be allowed; *gerund* लब्ध having got.

लभ्य *1st c. w.* आ to lean upon.

लवण *m. f. n.* salt.

लभ *m.* acquisition, gain, profit.

लिय *7th c.* to smear; with causal आलिम्पाय, आलिय to be smear.

ली *4th c. w.* नि to hide oneself, to lie, to perch.

ली *9th c.* to cut.

लुर [लुण्ण] *m.* a hunter.

लुभ *4th c.* to covet; लुब्ध *m. f. n.* greedy.

लोक *m.* people, a world, the world.

लोचन *m. f. n.* superhuman.

य contraction of एय य. c

यम [यम] *m.* volume, a part.

यङ्ग [यङ्ग] *m. f. n.* crooked.

वच 1st *n* to speak, *n* speech, words

वध [वस] *m* a calf, a young one

वज [वज्ज] 1st *c* व प (पदवज्ज) to renunciate

वजिर [वज्ज] diamond

वज्ज 10th *n* व परि to avoid

वञ्च 10th *c* to deceive, to cheat

वन्धा [वन्ध्या] *f* a childless lady

वह्नि *ind* it is proper (for)

वण [वण] *m* a wound

वण 10th *c* to describe, to praise, *m* colour, beauty, वणवन्त *m n* beautiful, handsome

वणु [वणु] *f* sand

वत्त 1st *c* व अति to transgress, *caus* व प, (पवत्तय) to start, to continue

वत्थु [वत्थु] a speaker

वत्थ [वत्थ] *n* a garment

वत्थु [वत्थु] *n* story, thing

वद 1st *c* to speak, *w* उप to blame आ to advise *caus* वादय to play upon

वप 1st *c* to kill *m* sentence of death, murder

वनप्यगुम्भ [वप्यगुम्भ] *n* wild thicket

वनमहिष [वप] *m* a wild buffalo

वन्त *m n* वती न्ती *f*. same as मन्त *q v*

वन्दि [वन्दि] *m* fire

वप 1st *c* to sow

वप्य [वाप्य] *n* a tear, tears

वय *n* age, वयप्यत्त *m f n* who has come of age

वर 1st *c* व आ to cover, व वि to open, 10th *c* to choose व वि to prohibit

वर *ind* better

वत्त 1st *c* to dwell, *w*

अधि + आ to dwell *m*

व वि to live separately,

व से to live together

caus व नि निवासय to wear, to cause to wear

वत्तल [वत्तल] *m* an outcast, candle

वत्त 1st *c* स व देव *n* [वत्त] a year

वह 1st *c* to bear, to carry

वा 4th *c* to blow वान *m* the wind, वातवान *m* a window

वाचा *f* speech, words

वाणिज *m* a merchant

वानर *m* a monkey, वानरिन्द *m* a lord of the monkeys

वापी *f* a well

वारण *m* an elephant

वारि *n* water

वारुणि *f* wine

वि *prefix* apart, distinct.

विचार *m.* a thought.

विजित *m. f. n.* conquered.

विज्जु [°ज्जु] *f.* lightning.

विद् 4th *c.* to exist; 7th *c.* to

'acquire, get; 10th *c.* to

acknowledge, to experi-

ence, to know; w. वटि to

inform. विदू *m.* a learned

man.

विदिसा *f.* name of a town.

विद्ध *m f. n.* pierced, shot.

विना *ind.* without.

विनिपात *m.* degradation.

विपुल *m. f. n.* abundant,

much, plentiful.

विभक्ति [°क्ति] *f.* the gram-
matical case.

विष (= इष) *ind.* as, like.

विरिय [°रिय] *n.* effort, exer-
tion.

विवाद *m.* a quarrel.

विज 6th *c.* w. व to enter;

n. वरि to serve (as food).

विमर [°मर] *m.* groan, moan.

विम्वारं भाषद् to put faith (in).

विहार *m.* a monastery.

वीणा *f. m.* lute.

वीथि *f.* a road, way.

वीमसि, वीसि [°विसि] *f.*
twenty.

वु 3rd *c.* to restrain; w. व्ति
to surround.

वृद्धि [°द्धि] *f.* growth, pro-
perity.

वुत्ति [°त्ति] *f.* maintenance.

वुद्ध [°द्ध] *m. f. n.* old.

वुग्गम [°ग्गम] *m.* an ox.

वे [°वे] a meaningless per-
ticle.

वेठ 10th *c.* w. वटि (कि) to
wrap round.

वेज्ज [°ज्ज] *m.* a physician.

वेर [°वे] *n.* enmity; वेरभियं *n.*

pl. enmity and fear.

वेसम्मपुण्णमा [°पुण्णमा] *f.*

the full-moon day of the
month Vaisākha.

वेणु *f.* a bamboo.

वो (often substituted for ओ)

व्यञ्जन *n.* a consonant.

व्य *pref.* with; वरज dusty.

म, मक [°म, °मक] *m. f. n.*

one's own.

मक्क 5th *c.* to be able.

मक्का [°मक्क] *ind.* it is
possible.

मकि [°मकि] (मकिर bef.
vowels) once.

मकुज [°मकुज] *m.* bird.

मकार [°मकार] *m.* respect,

honour.

मक्खमा [°मक्खमा] *f.* sugar.

मक्खदुज [°मक्खदुज] = descen-
dant of the Sikkya i e
Buddha.

मणी *f.* a maiden.

मग्ग [°मग्ग] *m.* heaven.

सङ्ग [सङ्ग] *m* to suspect
 सह [सह] *m* a conchshell
 सङ्घ *m* the Assembly
 मये *ind* if
 सञ्ज्ञा *f* perception
 सहि [सहि] *f* sixty
 सत्त [सत्त] *m* a hundred, *m f*
n hundred
 सत्तपत्त [सत्तपत्त] *m* a wood-
 pecker
 सत्ति [सत्ति] *f* recollection,
 सत्तिसम्भ *m n* possessed
 of recollection alert
 सत्त [सत्त] *m* a being
 सत्त [सत्त] *m f n* seven,
 hence सत्तद वस (१७) etc.,
 सत्तथा *in s* groups सत्तम
m n seventh, सत्तमी *f*
 seventh, the loc case
 सत्तत्ति [सत्तत्ति] *f* seventy
 सत्ति [सत्ति] *f* strength
 सत्तु [सत्तु] *m* an enemy
 सत्तुघाती *m n* one who
 kills one's enemies
 सत्तवहा [सत्तवहा] *m* leader of
 a caravan
 सत्थि [सत्थि] *f n* the thigh
 सत्थु [सत्थु] *m* the teacher
 सदा *ind* always
 सत्ति [सत्ति] *m f n* like,
 resembling
 सद् [सद्] *m* a word
 सद्वा [सद्वा] *f* faith
 सद्दि [सार्धम्] *ind* with

सन्त *m n*, सत्ती न्ती *f* being,
 a good person
 सन्तान *n* the shoots
 सन्तास [सन्तास] *m* fear
 सत्ति [सत्ति] *f* peace
 सत्तिक *ind* into the pre-
 sence, near
 सन्धव [सन्धव] *m* friendship
 सन्धाय *ind* with reference
 to, about
 सत्तिवास *m* society
 सप्प [सप्प] *m* a serpent
 सप्पि [सप्पि] *n* ghee
 सत्तुरित्त [सत्तुरित्त] *m* a good
 man, a saint
 सत्तव [सत्तव] *m f n* all, सत्तवन्दु
m the All wise one,
 सत्तवतो *ind* from all sides
 सत्तवत्थ *ind* everywhere
 सम ४th *m w* उप to be calm-
 ed, pacified *caus* समय
 to calm, pacify
 सम *m f n* equal सम *ind*
 equally
 समन्न [समन्न] *m* an ascetic
 समुह [समुह] *m* the sea, समुह
 मज्झ *m* the middle of the
 sea
 सम्पत्ति *f* property
 सम्पद *m f n* endowed with
 सम्पद *m* production, rise
 सम्मा [सम्मा] *ind* rightly,
 well, सम्मासम्भुद *m* the
 highly Enlightened one

सयम्भू [स्व°] <i>m f n</i> self-existent	सि (सय से) <i>1st n</i> to lie down
सह [°ह] <i>m f n</i> bearable	सिक्ख <i>1st n</i> to learn
सर [श°] <i>m</i> an arrow [स्व°] <i>m</i> a vowel [सरस्] <i>n</i> a lake	सिगाह [शु°] <i>m</i> a jackal
सर <i>1st c w</i> अनु [अनुस्] to follow [अनुस्स] to remember	सिन्न [शु°] <i>n</i> a horn
सरणं गत [श°] <i>m f n</i> who has sought refuge	सिच <i>7th c</i> to sprinkle <i>w</i> अभि to crown
सस [शस] <i>m</i> a hare	सिनेह [खे°] <i>m</i> love
सस्सु [शश्रु] <i>f</i> a mother in law	मिर [शिरस्] <i>n</i> the head
सह <i>ind</i> with	मिरी [श्री] <i>f</i> wealth, fortune
सह <i>1st c w</i> प to hear	सिच <i>4th n</i> to sew
सहस्स [°ह] <i>n</i> a thousand <i>m f n</i> thousand	मीय [श्रीघम्] <i>ind</i> soon quickly सत्थयायी <i>m n</i> one who goes fast
सा <i>f</i> she <i>m</i> [शन्] a dog	सीद <i>1st c w</i> नि to sit down
साला [शा°] <i>f</i> a branch	सील [शी°] character, a commandment virtue
साधु <i>ind</i> good, well yes	सीलवन्त <i>m n</i> virtuous
सामणेह [शा°] <i>m</i> a novice (new monk)	सीस [शीर्ष] <i>n</i> the lead
साम <i>m f n</i> one's own सामी [म्यामिन्] <i>m n</i> lord, master	सीह [शि°] <i>m</i> lion
सार्थ <i>ind</i> in the evening	सु <i>1st c w</i> प to create, to produce
साला [शा°] <i>f</i> a school	सु [शु] <i>5th c</i> to hear सुत्ता <i>m</i> having heard, सत्ता <i>m</i> a hearer
सावक [था°] <i>m</i> a pupil, a disciple	सु prefix good सुधम्मता <i>f</i> goodness righteousness
सावणिय [आवणि] <i>f</i> name of a city	सुप्पबुद्ध <i>ind</i> wide awake
सायन [श°] <i>n</i> the Religion	सुमासित <i>m f n</i> well spoken well advised
	सुख [शुख] <i>m f n</i> dry
	सुख <i>n</i> happiness सणि <i>m f n</i> सुखी <i>m n</i> happy
	सुसुम [सुश्म] <i>m f n</i> thin sultr

सुचि [सु^०] *m* *n* pure

सुष्हा [सुष्हा] *f* daughter-in-law

सुप्त [सुप्त] *m* *f* *n* asleep, sleeping

सुत्त [सुत्त] *n* a thread, a chapter

सुत्तनिपात *m* name of a book

सुद्धि [सुद्धि] *f* purification

सुद्धोदन [सुद्धो] name of a king

सुन्दर *m* *f* *n* beautiful, fine, nice

सुप्ति [स्वप्न] *m* a dream

सुप्त *adj* *c* to look beautiful

सुरिय [सूर्य] *m* the sun

सुवर्ण [वर्ण] *n* gold

सुवे [श्वम्] *ind* tomorrow

सुख *adj* *c* to dry, *m* wither

सुनिर *n* a hollow

सुहित *m* *f* *n* contented

सेह [श्रेष्ठ] *m* *f* *n* better, best, greatest

सेही [श्रष्टिन्] *m* banker, a merchant

सेन [से^०] *m* *f* *n* white,

सेतच्छत्र *n* a white umbrella

सेतु *m* a bridge

सेना *f* an army, सेनापति *m* a general

सेव्यथा, सेव्यमासपि [नद्याथा, अपि] *ind* as it were

सेव्यो [श्रेय] *ind* better

सेल [श्रे^०] *m* a summit

सेस [शेष] *m* *f* *n* remaining

साम *m* he, *ind* suffix in so many pieces, as सत्तमो

सोचितव्व [सत्त^० व्व] *n* a sad thing

शोण्ड [शु^०] *f* the (elephant's) trunk

सोत [आतम्] *n* the ear

सोतु *v* सु to hear

सोतापव्व *m* *f* (a person) in the first stage of sanctification

सोभव *m* *f* *n* beautiful, fine

सोम्म [साम्य] *m* *f* *n* calm

सोस्त [सु^०] *m* *f* *n* contented, satisfied

सोख्त [सोख्त] *m* *f* *n* sixteen

सं *pref* together सयुत्त *m* *f*

n conjunct, संयुत्तग्रह *m* name of a book, सेधर *m*

restraint सवाद *m* conversation, ससग्ग *m* asso-

ciation, contact

सुगुमार [सिद्धु^०] *m* *n* crocodile

स्वाक्खात [सु + आख्यात] *m*

f *n* well preached

स्वे same as सुवे *v*

हव्य [हन्] *m* the hand

हस्थी [°स्तिन्] *m.* an elephant;

हरिधमेण्ड *m.* an elephant-driver.

हन् *1st c.* to kill; to strike;
causal घातय to assassinate.

हनु *f.* the jaw.

हर *1st c.* to carry; w. आ to bring; w. ओ to remove; w. नी to take out; w. प to strike; w. वि to live.

हरित *m. f. n.* green.

हा *3rd c.* to abandon; *4th c.* to diminish, to decrease; w. वि to decrease; w. प *gerund* पहाय having abandoned.

हि *9th c* to send; w. प to send; पठित *m f n.* sent.

हित *n.* welfare.

हिमवन्त [°वत्] *m.* the Himālayas.

हिय्या [°हम्] *ind.* yesterday.

हिरी [°ही] *f.* shame.

हिस *7th c.* to hurt; to torture; w. वि to hurt.

हु *2nd c.* [भू] to be; *3rd c.* to sacrifice.

हेहा [अधस्तात्] *ind.* below, under; हेहिम *m. f. n.* nether.

हेतु *m.* the purpose; *ind.* for the purpose of; हेतुमन्त *m. n.* having a cause, causal.

हंस *m.* a swan; हंसपोतिका *f.* a gosling.

हंसी *f.* a goose.

ENGLISH-PĀLI GLOSSARY

A, An एक *m f n*
 Abandon, to चज (1), हा (3)
 Able, to be सक
 Abstain, to वि + रम (1)
 According to अनु, यथा *ind*
 Account, on of निरूपय *ind*
 Acquire, to लभ (1)
 Acquisition लाभ *m*
 Address, to भास *w* अधि, चर
w समुदा
 Advice औपाद *m*
 Advise, to ओ + वद (1)
 After अनन्तर (time), पच्छ
 (space), *ind*
 Age, one who has come of
 वयस्पृश *m f n*
 Air, the आकास *m*
 All सब्ब *m f n*
 Allowed, to be लभ (1)
 All wise one, the सम्मन्सू *m*
 Also अपि *ind*
 Always सदा *ind*
 At once निश्च
 Among मज्झे *ind*
 Amusement केलि *f*
 An s v A
 Ancient पुराणक *m f n*
 And च, And then तदनन्तर,
 पच्छा च, *ind*
 Angry, to get क्रुध (4), उप
 (4)
 Animal जन्तु *m*, पाण *m*, पाणी
m

Another अन्न, अन्नतर, इतर,
 पर *m f n*
 Anxious, to be चिन्त (10)
 Any क *m f n* + चि (चिद्)
 Anything किञ्चि, किञ्चिदपि
 Approach, to उप + सं + क्त
 (1)
 Arise, to उत् + ठा (उद्गा, उद्गह
 उत्तिष्ठ 1)
 Army सेना, चमू, *f*
 Arrow उमु, सर, *m*
 Ascend, to उत् + तर (उत्तर 1)
 Ascetic परिव्याजक *m*
 Ask, to (as a question) पुरच्छ,
 (1) (to beg) पाप्प (1), (to
 tell) ब्रू (2)
 Aspire for, to पश्य (10)
 Ass गदम, रासभ, *m*
 Assembly (of monks or
 nuns) सङ्घ *m* (समास 1)
 Associate, to स + आस
 At (Loc Case) —one an-
 other अन्नमज्ज *ind*, —will
 यथासुख *ind*
 Attend upon, to उप + ठा
 (उपहा, उपहह, उपतिष्ठ 1)
 Awake, to प + बुध (4)
 Babylon बाबेह
 Bad कु दुर, *prefix*
 Bad men, —people दुग्गम *m*
 Bamboo वेडु *n*
 Bank (river's) तीर *n*

Be, to अस, हु (2)	Born, to be उत् + पद (उपज 4), निर + वत्त (निम्बत्त 1)
Bear, to प + सह (1)	Both उभय, उभो <i>m f n</i>
Beard, मत्सु <i>n</i>	Bowl पाति <i>f</i>
Beast चतुष्पद, पशु, <i>m</i>	Bow धनु <i>n</i>
Beat, to प + हर (1)	Brahman ब्राह्मण <i>m</i> ; -woman ब्राह्मणी <i>f</i>
Beauty वण्ण <i>m</i>	Branch शाखा <i>f</i>
Beautiful सुन्दर सोमन, <i>m f n</i>	Break, to भज, भिद (7)
Become, to भू (1)	Bridge सेतु <i>m</i>
Beg, to याच (1)	Bring to आ + हर (1)
Beggar भिक्षुक <i>m</i>	Brother वग्गु, भातु <i>m</i>
Begin, to आ + रभ (1)	Brought pp आनीत <i>m f n</i>
Behaviour आचार <i>m</i>	Buffalo बहिस <i>m</i>
Being, a सत्त <i>m</i> , <i>pres p.</i> सन्त <i>m f n</i>	Burden भार <i>m</i>
Believe in, to सद् + धा (सह 1)	Burn, to दह (1) ज्ञा (4)
Below देहा <i>ind</i>	Bury, to नि + धा (निदह 1)
Beneficial वल्याण, हित <i>m f n</i>	But ए, पव, <i>ind</i>
Besmeared, to आ + लिप (7), <i>caus</i> आलिम्पाय, आलेपय	Buy, to कि (किणा 9)
Best सेह <i>m f n</i>	Called नाम <i>ind</i>
Better वर <i>ind</i> , सेह <i>m f n</i>	Care, to take of दि + चर <i>caus</i> विचारय
Bird परकी, सवुण <i>m</i>	Carry, to नी, वह, हर (1)
Birth जाति <i>f</i>	Catch, to गह (गण्हा 9) धर (10)
Bitter कटु <i>m f n</i>	Cause कारण <i>n</i> , हेतु <i>m</i>
Blaze, to प + जल (पजल 1)	Certain, a क <i>m f n</i> + वि (विद्) <i>ind</i>
Blessed One, the भागवन्त <i>m</i>	Chair पीठ <i>n</i>
Blind अन्ध <i>m f n</i>	Character, सील <i>n</i>
Blossom, in पुष्पिन <i>m f n</i>	Character, man of सीलवन्त <i>m</i>
Blow, to पा (4)	Chariot रथ <i>m</i>
Body काय <i>m</i>	Charity दान <i>n</i>
Book पाथक <i>n</i>	Chief अगा, आदि <i>m f. n</i>
Bone अडि <i>n</i>	Child बालक, दारन <i>n</i>

Choose, to चर (10)
 Citizen नागर, नगरवासी, *m*
 City नगर, *n*
 Claw अङ्गुली *m*
 Close to धक्क (10), *pol pass*
 ॥ थाकेतव्य *m f n*
 Cloth चाळ *n*
 Clothes वस्त्र *n pl*
 Collect to चि (9)
 Colour वर्ण *m*
 Come, to आ + गम (आगच्छ 1)
 इ (पृ 2), *pp आगत m f n*
 Commandment मील *n*
 Commit, to कर (करो, कुच 1)
 Companion सहाय, सहायक *m*
 Compassion अनुकम्पा *f*
 Conchshell सहस्र *m*
 Conduct आचार *m*
 Conquer जि (जय, जे, 1 जिना
 9), —or जेतु *m*
 Consciousness सज्जा *f*
 Constantly सतत *and*
 Contained, to be र्हिम अस (2)
 Content, to one's heart's
 यावदर्थ, *and*
 Contented मुहित *m f n*
 Cook, to पच (1)
 Corn धन्त्र *n*
 Cottage कुटि, पण्णसाला, *f*
 Count, to गण (10)
 Country रट्ट *n* . the — जनपद
 m
 Covered with dirt मलमाहीत
 m f n

Covet, to लुभ (4)
 Cow गावी, धेनु *f*
 Crane बक *m*
 Create, to उत् + पद *caus*
 उत्पादय
 Creeper लता *f*
 Crocodile मुमुमार *m*
 Crooked बद्ध *m f n*
 Crore कोटि *f*
 Crow काक *m* Female-कारी *f*
 Cuckoo कोकिल *m*
 Cultivate, to भू *caus* भावय
 Curds दधि *n*
 Customer ग्राहक *m*
 Cut, to छिद (7), *pp छिद्य*
 m f n
 Dagoba धूप *m*
 Daily पचहई, पदिदिन, *and*
 Danger भय *n*, भीति *f*
 Daughter कम्मा, दुहितु, धीनु, *f*
 Day अह = दिवस *m*
 Death मरु *m*, मरण *n*
 Decay, to रवी (1), हा (4).
 Deceive, धस (10)
 Decrease, to हा (4)
 Deed किञ्च *n*
 Deep निम्न *m f n*
 Deer मिय *m*
 Deity देवता *f* [मुक्ति *f*
 Deliverance निष्वाण (ण) *n*
 Demon यक्स *m* रक्कस *m*
 Desirous of (असे काम *in*
 compounds)

Die (noun) अक्षय <i>n</i>	Elephant वारण, हत्थी, <i>m</i> ,
Die, to काल कर (8), मर (1)	—driver हरिधमेण्ड <i>m</i> , —css
Dig, to खण	क्रेणु <i>f</i>
Direction दिशा <i>f</i>	End कटि <i>f</i>
Divide, to भज (भाजय 10)	Endowed सम्पन्न <i>m f n</i>
Divine World, the देवलोक <i>m</i>	Enemy सनु <i>m</i>
Do to कर (8) Do not,	Enjoy, to भुज (7)
Don't मा, <i>ind</i> ,	Enter, to प + विस (6)
Doctrine, the धम्म <i>m</i>	Entertain, to सं + तप्प (10)
Dog कुक्कुर, सा, <i>m</i>	Equally सम <i>ind</i>
Done कत <i>m f n</i>	Equip, to कप्प (10)
Donor दातु <i>m</i>	Err, to प + मद (4)
Dream सुपिण <i>m</i>	Erect, cause to be created,
Drink, to पा (पिब-व 1),	to कर <i>caus</i> कारण कारापय
Drinking (wine) मज्जन पान <i>n</i>	Even अपि, अपि
Drop away, to गल (1)	Evening, in the साय <i>ind</i>
Drum भेरि, भेरी <i>f</i>	Except विना <i>ind</i>
Dry (<i>adj</i>) सुक्ख <i>m f n</i>	Exertion परक्कम <i>m</i> , विरिय <i>n</i>
Dry up, to सुस (4)	Exhausted <i>p p</i> क्लिप्त
Dull, a dull fellow दुग्गेय <i>m f n</i>	Eye, the अक्षि, चक्षु <i>n</i>
Dust रज, <i>n</i> Dusty सरज <i>m f n</i>	one who has eyes चक्षु मन्त <i>m f n</i>
Duty, the कम्म <i>n</i> , धम्म <i>m</i>	Face, with one's—towards
Dwell, to वि + हर (1) वस (1) वास कप्पय (10)	अभियुल्ल <i>ind</i>
Eat, to अस (9), ज्ञाद (1), -en असित, खादित <i>m f n</i>	Faith सदा <i>f</i>
Eight अट्ठ <i>m f n</i>	Fall, to पत (1), वि + पत (1),
Eighteen अट्ठारस <i>m f n</i>	—asleep निद ओक्कम (1)
Eightyfour चतुरासीति <i>f sing</i>	Family कुटुम्ब <i>n</i>
Elder थेर <i>m</i>	Far दूरे <i>ind</i>
	Fast उपोसय <i>m</i>
	Father जनक, पिता, <i>m</i>
	Fault अपराध, दोष <i>m</i>
	Fear (noun) भय, <i>n</i> , भीति <i>f</i>

- Fed (p p) पुढ *m f n*
 Fellow पाणी *m*
 Fetch, to आ + हर (1)
 Fire अग्नि, वह्नि *m*
 Firmly दृढ *ind*
 Fish मत्त *m*
 Fit to be given देय्य *m. f n*
 Five पञ्च *m f n*
 Flame अग्नि *f n*
 Flesh मांस *n*
 Flock सङ्घ *m*
 Flower पुष्प *n*
 Food अन्न भोजनीय, *n*
 Fool बाल *m*
 Foot पाद *m, n*
 Forces चमू *f*, सेना *f*
 Forest अरण्य वन, *n*
 Four चतु (चतुर्) *m f n*,
 —teen चतुद्दस
 Fortyfive पञ्चचत्ताळीसति सा
f s —two चतुचत्ताळीसति सा
f sing
 Friend मित्र, सहाय, *m* —ship
 मैत्र *n*, मैत्रा, मैत्री *f*
 Frivolity कीटा *f*
 From तो suffix (ase Abl
 case) पट्ठा
 Front, in पुरतो *ind*
 Fruit फल *n* फलवन्त *m n*
 Fuel दाह *n*
 Full आकिण, पुण *m f n*
 Gain one's living, to जीविकं
 कप्प (10)
 Gait गति *f*
 Ganges (river) गङ्गा *f*
 Garden उद्यान *n*
 Gardener उद्यानपाल *m*
 Garland माला *f*
 Garment वस्त्र *n*
 Get, to लभ (1)
 Ghee घृत, सप्ति *n*
 Gift दान *n*
 Girl, a little बाला *f*
 Give to दा (3)
 Glass भाद्रास *m*
 Glory इन्द्रि *f*
 Go, to इ (2) गम (गच्छ 1)
 God देव *m*, —dess देवता *f*
 Goat अज *m*
 Gold सुवर्ण हिरण्य, *n*
 Gold coin निष्क *m*
 Good, the सुजन *m*, सन्त *m*
 Goose हंसी *f*
 Gosling हंसपोतिका *f*
 Gradually अनुपुञ्चेन *ind*
 Gram कलाय *m*
 Grandmother अग्रका *f*
 Grandson ननु *m*
 Grass तिण *n*
 Great महन्त *m f n* —king
 महाराज *m* —est सेह *m f n*
 Green हरित *m f n*
 Grief दुःख *n*
 Grind, to पिस (7)
 Ground भूमि *f*
 Grow, to वृद्ध (1)
 Gruel चाय *f*

Hand, the हत्थ.
 Happy सुखित *m f. n.*, सुखी
m. n.; —ness सुख *n.*
 Hare सस *m.*
 Have, to (*use to be.. of*).
 He स, सो *m.*
 Head सिर, सीस *n*; —of the
 house गृहपति *m.*
 Heap रासी *m*
 Hear, to *causal* सावय, सुणापय.
 Hearer सोतु *m. n.*
 Heaven सग *m.*
 Held गहित *m. f. n.*
 Hell निरय *m.*
 Here अध, इह, इध, एध, *ind.*
 Hermit तपस *m.*
 Hearer डेतु *m n.*
 Hinder to रध (7).
 Hire भति *f.*
 His Majesty महाराज *m.*
 Hold, to धर (10).
 Hollow सुप्तिर *m f. n*
 Honey मधु *n.*
 Honour यस *n.*
 Horn सिंग *n.*
 Horse अस्स *m.*
 House गृह, घर *n.*; —holder
 गृहह *m.*
 Hundred सत्त *m. f. n.*; a—
 सत्त *n.*
 Hungry बुभुक्षित *m. f. n.*
 Hunter लुह *m.*
 Hurt, to पीळ (10), हिंस (7).
 Husband भत्तु, सामी *m.*

I अहं *m f. n.*; I hope कधि
ind.
 If चे, यदि, सचे *ind.*
 In (*use. loc. case*), अन्तो,
 अन्तरे.
 Increase, to वड्ढ (1).
 Indeed किर *ind*
 Inform, to आ + रच (10).
 Insult, to अप + मन (4).
 Intellect पन्ना *f.*
 Interior of the house, in
 the अन्तोघरे *ind.*
 Intoxicated, to be मद (4),
 प + मद (4)
 Invite, to आ + मन्त (10).
 Jackal सिंगाल *m.*
 Jambu tree जम्बु *f.*
 Jaw हनु *f.*
 Jewel रत्न *n.*
 Join, to युज (7).
 Jump up, to उत् + पत्त
 (उप्पत्त 1).
 Kill, to जीविता घोरोपय (10);
 मर *causal* (मारय); हन, वध.
 Killed *pp.* मारित, हत, *m f. n*
 Killing (*noun*) पाणातिपात *m*
 King राज, भूप *m.-dom* रज,
 रठ *n.*
 Knee जानु *n.*
 Know, to या (जाना); —er
 अभ्यानु *m.*

Lady इतिथी स्त्री *f* A young—
यशु *f*
Lain निविमल *m f n*
Lake तट्टक *m*
Later on अपरमागे *ind*
Law धम्म *m*
Leader नेतु *m n*
Leaf पण *n*
Learn, to सिस्स (1)
Learned man विदु *m*
Left alive, to be जीव (1)
Lesson पाठ *m*
Letter अक्षर, पद *n* पण *n*
Lie down, to लि + ली (4),
नि + पद (4)
Life आयु *n*
Light अलोक *m*
Like इय, दिय *ind*
Like, to रच *cons*
Liked, to be रच (4)
Liking, to one's अत्तमी रुचिया
Lion सीह *m*
Live, to जीव (1), वस (1)
Living, to be जीव (1)
Living, to gain one's जीविक
कण (10)
Long दीघ *m f a*, (time)
दोघस्त *ind*
Look handsome, to सुभ (1)
Lord सामी *m*, -of the mon-
keys वानरिन्द *m*
Lose, to हा *cons* (हापय)
Lost खीण भट्ट, *m f n*
Love पीति *f*, रवि *f*, सिनेह *m*

Lustre तेज *n*
Lute वीणा *f*
Maiden सगी *f*
Maid-servant दासी *f*
Man नर, पुरिम, मनुस्स *m*
Mango अम्र *m* tree, *n*
fruit
Many बहु *m f n*
Marriage of a son आवाह *m*
Master सामी *m*
Meal भत्त *n*
Meaning, the अर्थ *m*
Measure, to मि (9)
Medicine भोग्ग *n*
Merchant वाणिज, सेहि *m*
Merit पुब्ब *n*, merits गुणा
m pl one who performs
पुब्बकारी *m n*, a meritori-
ous action पुब्बकम्म *m*
Messenger दूत *m*
Milk (noun) दार, दुद, *m*,
(verb) to दुद (passive
दुद्ध) milked *p p* दुद
m f n
Mind, the चित्त, धेत, मन *n*
Minister अयय *m*
Miserable दुस्सरी *m m*
Mistake पगाद *m*
Moderate मत्तन्नु *m f n*
Moment वण *m* Every—
खणे खणे *ind*
Monastery विहार *m*
Monk भिक्खु *m*

Monkey कपि, वानर *m.*

Moon चन्द्र *m.*

Morning, in the पातो *ind.*

Mother मातु *f.* -in-law सस्सु *f.*

Mountain पद्भत *m.*

Mounted *p. p.* आरूढ *m. f. n.*

Mouth, the मुख *n.*

Mouse मूसिक *m.*

Much बहुत, विपुल *m. f. n.*

Multitude सङ्घ *m.*

Name नाम *n.*

Naming day नामगहणदिवस *m.*

Near निस्साय, सन्निके *ind.*

Neck, the गीवा *f.*

Neglected उपेक्षित *f.*

Next दुतिय *m. f. n.*

Night रत्ति *f.*

Nineteen and a half अद्दवी-
सत्ति *f. sing.*

Ninetyfive पञ्चनवुत्ति *f. s.*

Ninetynine नववत्ति *f. s.,*
एकूनसत्त *m. n.*

Nose, the नस्यु, नासा *f.*

Not न.

Nourish, to पटि + जग्ग (1),
पुस (4).

Now अय, दानि, इदानि *ind.*

Nun भिक्षुणी *f.*

O ! Oh ! ओ *ind.*

Object, the desired अरथ *m.*

Obligations कत्त *n. sing.*

Observe, to रक्ख (1).

Oil तेल *n.*

Old बुद्ध *m. f. n.*; -age जरा *f.*

Once एकदा, सकदा; -upon a
time अतीते किर.

One (*definite*) एक; (*indefin*)
अन्यतर, *m. f. n.* -another
अन्यमन्य *ind.*

Only एव, येव *ind.* 10).

Open, to घट *w. ड.* (उघाटेति

Or वा *ind.*

Ordination उपसम्पदा *f.*

Other अन्य, पर *m. f. n.* And
others (use आदि in com-
pounds).

Overcome, to अभि + भू (1).

Overjoyed पहङ्ग *m. f. n.*

Pain दुक्ख *n.*

Palace पासाद *m.*

Pan भाजन *n.*

Pandal मण्डप *m.*

Parents मातापितरो *m. pl.*

Park उरयान *n.*

Pass away, to काले कर.

Passion काम *m.*

Pasture गोचर *m.*

Path, the पथ, मग्ग *m.*

Pay, to दा (3); causal दपय.

Peace सन्ति *f.*

Peacock मोर *m.*

Penance तप *n.*

People जन, लोक, *m.*

Perform, to = to do, *q. v.*

Perfume गन्ध *m.*

- Perish, to नस (4)
 Personally अगमना *ind*
 Physician वेज्ज *m*
 Pieces, in धा *suffix*
 Pit कामु *f*
 Pity दया *f*
 Place ठान *n*
 Play, to क्रीड (1) (gamble)
 दिव (4) —upon चद *caus*
 (वादय)
 Playground केळिमण्डल *n*
 Pleased सन्नुह *m f n*
 Plough, to कम (1)
 Ploughshare चाल *m*
 Poor, poor man कपण, दळिद,
 दुग्गत *m f n*
 Possible सका *ind*
 Pot घट *m*, पत्त *n*
 Power बल *n*
 Praise to वण्ण (10), प + सेस
 (1)
 Pray, to पराय (10)
 Preach, to दिस (देसव 10)
 Presence, into the सन्तिके,
 सन्तिके *ind*
 Profit लाभ *m*
 Prohibit, to नि + वर (10)
 Promise पटि-का *f*
 Proper, it is वट्ठति *ind*
 Property सम्पत्ति *f*
 Prosperity, days of सम्पन्न
 काळ *m*
 Protect, to पाल (10), रक्ख (1)
 Prowess आनुभाव *m*
 Pupil अन्तेवासिक, अन्तेवामी *m*
 Pure सुचि *m f n*
 Purification सुदि *f*
 Put pp पविस्सत *m f n*
 Quarrel कलह *m*
 Quarter दिसा *f*
 Queen महेशा *f*, देवी *f* (in
 addressing)
 Question पच्छ *m*
 Quickly लिप्प *ind*
 Rain देव *m* (वस्म 1) बुद्धि *f*
 Ram एकक *m*
 Reduced to abject poverty
 अतीव दुग्गत *m f n*
 Really नाम *ind*
 Relative आत्तक *m*
 Release, to मुच (मुच्च 7 *caus*
 मोचय *pass* मुच)
 Religion धम्म *m*
 Remember to अनु + तर
 (अनुस्मर)
 Remove, to नुद (6)
 Renunciate, to प + वण
 (पव्वण) *inf* पव्वणित्तु
 Repay, to पटि + कर (8)
 Requisite (a monk's) पच्चय
m
 Residence, to make one's
 वास कप्पय (10)
 Resident of a nation रद्धवासी
m
 Respect वारव *m*

Return, to पति + आ + गम
(पञ्चागच्छ 1)

Rice, cooked भत्त *n*

Rich धनवन्त *m n*

Ride, to आ + रुह, आ + रुह (6)

Rise, to उत् + गाम (उत्गाच्छ 1)
जन (जाय 4), उत् + पद
(उत्पज्ज 4)

Rising उत्गमन *n*

River नदी *f*

Road भद्द *m*

Roam, to वि + चर (1)

Robe चीवर *m*

Root मूल *n*

Run away, to पला (4)

Sacrifice, to यज (1), हु (3)

Sage इंसि *m*

Salt लवण *m f n*

Salute, to नम, नमस्स, वन्द (1)

Same, the त (तद्) *m f n*
+ एव *ind*

Saving alive उपेय्या *ind*

Say, to वच, भण (1)

Sea, the मसुद *m*

Searching, to go परि + ह्म
(परियेम 1)

Seated निसिद्ध *m. f n.*

See, to दिम् (पस्स 1), pass
दिस्स, pp दिद्द

Sell, to वि + की (विहिणा 9)

Send for, to प + कुम् *causal*
(पक्षोमापय)

Sent pp पहित *m f n*

Serpent नाग, सप्प *m*

Servant किद्धर, दास *m*

Serve, to उप + ठा (उपहा दह-
तिद्द), सेव (1)

Set, to अथ गम (०८३ 1)

Seventeen times सत्तरसक्खुं
ind

Seventy सत्तत्ति, -one एकसत्तत्ति
f s

Sew, to सिव (सिद्ध 4)

She सा *f*, -goat अजा *f*

Shine, shine forth, to प +
कास, भास (1)

Ship नावा *f*

Shoe पादू *f*

Shoot, to विध (विज्ज 4)

Shopkeeper आपणिक *m*

Show, to दिस *caus* दस्मय

Shut, to रि + धा (विदह)

Sick गिलान *m f n*

Sin, who commits पापकारी
m n

Sinful quality पापधम्म *m*

Sing, to गा (4)

Single एक *m f n*, + अवि
ind

Sir ! अय्य *voc s*

Sit, to नि + सीद (1)

Six छ *m f n*, -teen सोळम
m f n, -ty five पचमहि *f*
sing [(*caus*)

Slay, to जीविता चोरापय

Slow भन्द *m. f. n*

So long as याव ताव *ind*
 So that इति, अति *ind*
 Some क *m f n* + चि (चिद्) *ind*, अस्मि, एकस्म *m f n*
 Son पुत्र *m*
 Sour अम्ल *m f n*
 Sow, to वप (1)
 Speak, to कथ (10), बह (1),
 वृ (2) —out वच (1) Pot
 प प वस्तव *m f n* —er
 वस्तु *m*
 Speech वच *n*, वाचा *f*
 Splendour रुचि *f*
 Sport, to क्रीड (1)
 Spot टान *n*
 Spoon दण्डी *f*
 Sprinkle, to सिच (7)
 Stand, to टा (तिष्ठ)
 Start, to प + या (1)
 Steal, to चुर (10)
 Stick कट्ट *n*, दण्डक *m*
 Stone भक्का, पासाण, *m*
 Storehouse कोट्टक *n*
 Story वस्तु *m f*
 Street रस्ता *f*
 Strength बल *n*, सत्ति *f*
 Strive, to वायम (1), परा + क्रम
 (परक्रम 1)
 Strong दृढ, बलवन्त *m f n*
 Succeed, to स + पद (4)
 Suffer, to अनु + भू (2) —ing
 दुःख *n*
 Summer, the सिम्हाण, निदाघ
m

Sun, the सुरिय *m*
 Support, to धर (1)
 Surrounded pp परियुत *m f n*
 Sweep to सं + भज्ज (1)
 Sweet मधुर *m f n*
 Sword अग्नि, खमा *m*
 Tail बह्मुद्ध *n*
 Tank घाटी *f*
 Take, to गह (गण्हा 9) —out
 नी + हर (1)
 Talkative बहुभाषिणी *f*
 Teacher आचारिय, सत्थु *m*
 Tear (*noun*) अस्तु *n*
 Tear, to काल (10), tearing
 down फालेय्ता *gerund*
 Tell, to कथ (10)
 Temple वेत्थि, *n*
 Ten दस *m f n*
 That (relative) य *m f n*,
 { demonstrative } त, अत्तु
m f n
 The (is not represented in
 Pāli)
 Then तदा *ind*
 There तथ, तत्र, *ind*
 They ते *m*, ता *f*, तानि *n*
 Thief चोर, धेन *m*
 Thigh सयि *f n*
 Think, to चित्त (10) pp
 चिन्तित *m f n*
 Thirsty पिपासित *m f n*
 Thirteen तेरस, तेयस *m f n*
 Thirtyfour चतुत्तसत्ति सा *f*
 sing

This अमु, इदं *m. f. n.*
 Thorn कण्टक *m.*
 Thou त्वं, तुवं *m. f. n.*
 Thought (*noun*) विचार *m.*
 Thousand (*adj.*) सहस्र *m.*
f. n.; (*noun*) सहस्र *n.*
 Thread सुत्त *n.*
 Three ति *m. f. n.*
 Threshold उम्मार *m.*
 Throw, to खिप (6); —away
 प + खिप (पखिप 6).
 Thunderbolt असनि *m.*
 Tired, *pp.* क्लिप्त *m. f. n.*
 Tired, to be क्लिप्त.
 To-day अज्ज *ind.*
 To-morrow सुवे, स्वे *ind.*
 Tongue, the जिह्वा *f.*
 Tooth दन्त *m.*
 Tortoise कच्छप, कुम्भ *m.*
 Torture, to हिंस (हिंस 7).
 Touch, to फुस (4)
 Tree रुक्ख *m.*
 Tribute दानि *m.*
 Trickle, to प + घर (पघर 1).
 Truth, the सच्च *n.*; धम्म *m.*
 Try, to यत (1).
 Twelfth द्वादसम, बारसम *m. n.*
 Two द्वे *m. f. n.*
 Ugly दुव्यण्ण *m. f. n.*
 Under हेहा *ind.* (*figuratively*
 गन्तिके *ind.*); —these cir-
 cumstances एव सन्ते.
 Understand, to ह्य (4).

Un —अ (अन्) *prefix.*
 Ungrateful अकतञ्जु *m. f. n.*
 Unused निरपकार *m. f. n.*
 Unguent गन्ध *n.*
 Upto याव.
 Valour विरिय *n.*
 Vanish, to अन्तर + धा (4).
 Vessel वाति *f.*
 Vex, to तप *caus.*
 Village गाम *m.*
 Virtue सील *n.*, धम्म, गुण *m.*
 Virtuous सीलवन्त, गुणवन्त
m. n.
 Wait for, to आ + गम *caus.*
 आगमय.
 Walking—चारी (*m. n.* at the
 end of a compound).
 Wander, to घर (1) with वि.
 Want, to इच्छ (1).
 Water उदक, जल *n.*
 Way पथ, गग *m.*
 Wealth धन *n.*
 Wealthy धनवन्त *m. n.*
 Wear, to नि + यस *causal*
 निवासय.
 Well (*noun*) चापी *f.*
 Well (*adv.*) सम्मा *ind.*
 Well-advised सुमामित *m. f. n.*
 Well preached स्वाकषात *m.*
f. n.
 Western पच्छिम *m. f. n.*

What (relative) य त m f n , (interrog) क m f n ,— ever य किञ्चि n , —is the use of ? कि ind	Without विना ind
When (rel) यदा ind , (int) कदा ind	Woman इत्थि, इत्थी f
Which (rel) य m f n , (int) क m f n	Womb कुच्छि f n
White सेत m f n	Wonder अट्टरिय n
Who s u which	Wood दाह भरञ्ज n
Why ? कि कस्मा ind	Word वचन n , सह m
Wicked दुह m f n	Word वचन n sing याचा f sing
Wife भरिया f	World लोक m
Wine वादिगि f	Worship, to पूज (10) causal पूजापय
Wise, a w man पण्डित m	Worship पूजा f
Wind, the वात m	Wrap, to पलि(कि) + घेठ (10)
Window वातपान m	Wreathe, to गन्ध (1)
Wish, to इच्छ (1), —for पत्य (10)	Wrested अस्तिष्ठ m f n
With (use Instrumental case) (together) सद्धि, सह ind	Write to लिख (6)
With one another अम्भ मम्भ ind	Year वस्त, संबग्जर n
	Yonder पारिम m f n
	You तुम्हे, वो m f n
	Young दहर m f n
	Youth (young man) युव m

PALI AL-HABET IN DIFFERENT CHARACTERS

The Vowels (Initial) (Medial)					Final Vowel Symbols					
ROMAN	SIHMYESE	BURMESE	SIAMESE	BRAHMI	DEVANAGARI	ROMAN	SINHALESE	BURMESE	SIAMESE	BRAHMI
अ	अ	အ	ပ	क	अ	after	ā	after	ā	Top
आ	आ	အ	ဧ	ख	आ	before	i	above	ī	above
इ	इ	ဇ	ဇ	ः	इ	after	ī	above	ī	above
ई	ई	ဈ	ဈ	ः	ई	under	u	under	ū	under
उ	उ	ဉ	ဉ	ः	उ	under	ū	under	ū	under
ऊ	ऊ	ဋ	ဋ	ः	ऊ	above	e	before	e	before
ए	ए	ဌ	ဌ	ः	ए	above	o	before	o	before
ऐ	ऐ	ဍ	ဍ	ः	ऐ	above	o	before	o	before
ऑ	ऑ	ဏ	ဏ	ः	ऑ	above	u	before	u	before
ओ	ओ	ဏ	ဏ	ः	ओ	above	u	before	u	before
अम	अम	अ	अ	ः	अ	Top	m	after	m	Top

MARK TO DELETE INHERENT CONSONANTS

MARK TO DELETE INHERENT CONSONANTS

CONJUNCT CONSONANTS.] सयुक्तस्वरूपि ।

DEVANAGARI	ROMAN	SINHALESE	BURMESE	SIAMESE	DEVANAGARI	ROMAN	SINHALESE	BURMESE	SIAMESE
क	Ka	ක	က	กา	ख	Kha	ඛ	ခ	กา
ख	Kha	ඛ	ခ	กา	ग	Ga	ග	ဂ	กา
ग	Ga	ග	ဂ	กา	घ	Gha	ඝ	ဂ	กา
घ	Gha	ඝ	ဂ	กา	ङ	ṅa	ඤ	ဂ	กา
ङ	ṅa	ඤ	ဂ	กา	च	Ca	ච	စ	กา
च	Ca	ච	စ	กา	छ	Chha	ඡ	စ	กา
छ	Chha	ඡ	စ	กา	ज	Ja	ජ	ဆ	กา
ज	Ja	ජ	ဆ	กา	झ	Jha	ඣ	ဆ	กา
झ	Jha	ඣ	ဆ	กา	ञ	Ṇa	ඤ	ဆ	กา
ञ	Ṇa	ඤ	ဆ	กา	ट	Ṭa	ඨ	ဆ	กา
ट	Ṭa	ඨ	ဆ	กา	ठ	Ṭha	ඨ	ဆ	กา
ठ	Ṭha	ඨ	ဆ	กา	ड	Ḍa	ඨ	ဆ	กา
ड	Ḍa	ඨ	ဆ	กา	ढ	Ḍha	ඨ	ဆ	กา
ढ	Ḍha	ඨ	ဆ	กา	न	Na	න	န	กา
न	Na	න	န	กา	प	Pa	ප	ပ	กา
प	Pa	ප	ပ	กา	फ	Pha	ආ	ပ	กา
फ	Pha	ආ	ပ	กา	ब	Ba	බ	බ	กา
ब	Ba	බ	බ	กา	भ	Bha	භ	බ	กา
भ	Bha	භ	බ	กา	व	Va	ව	ව	กา
व	Va	ව	ව	กา	श	Sha	ශ	ရှ	กา
श	Sha	ශ	ရှ	กา	ष	Ṣa	ඡ	ရှ	กา
ष	Ṣa	ඡ	ရှ	กา	स	Sa	ස	ස	กา
स	Sa	ස	ස	กา	ह	Ha	හ	හ	กา
ह	Ha	හ	හ	กา	र	Ra	ර	ර	กา
र	Ra	ර	ර	กา	ल	La	ල	ල	กา
ल	La	ල	ල	กา	ळ	Ḭa	ඬ	ල	กา
ळ	Ḭa	ඬ	ල	กา	ळ	Ḭha	ඬ	ල	กา
ळ	Ḭha	ඬ	ල	กา	वृ	Vṛa	චූ	චූ	กา
वृ	Vṛa	චූ	චූ	กา	वृ	Vṛha	චූ	චූ	กา
वृ	Vṛha	චූ	චූ	กา	ऌ	Ḍa	ඬ	ඬ	กา
ऌ	Ḍa	ඬ	ඬ	กา	ॡ	Ḍha	ඬ	ඬ	กา
ॡ	Ḍha	ඬ	ඬ	กา					

CONJUNCT CONSONANTS II සංයුක්ත ස්වරාශි

DEYAGARI	ROMAN	SINHALESE	BURMESE	SIAMESE	DEYAGARI	ROMAN	SINHALESE	BURMESE	SIAMESE
त्व	tva	තව	တ	တ	म्फ	mpha	මච්ච	မဝ	မဝ
द्ध	dda	ද්ද	ဒ	ဒ	म्ब	mba	මබ්බ	မဝ	မဝ
द्धा	dda	දෙබ්බ	ဒ	ဒ	म्म	mma	මම්ම	မဝ	မဝ
द्र	dra	ද්	ဒ	ဒ	य्य	yya	ය්‍ය	ယ	ယ
द्व	dva	ව්	ව	ව	यह	yha	ය්‍හ	ය්‍හ	ය්‍හ
ध्व	dhva	ධ්ව	ධ්	ධ්	ल्ल	lla	ළ්ල	ල	ල
न्त	nta	න්ත	න්	න්	ल्व	lva	ලව්	ල	ල
न्थ	ntha	න්ථ	න්	න්	न्ह	lha	ලහ්	ල	ල
न्द	nda	න්ද	න්	න්	न्ह	vha	ව්‍හ	ව්‍හ	ව්‍හ
न्ध	ndha	න්ඨ	න්	න්	स्म	sma	ස්ම	ස්ම	ස්ම
न्न	nnā	න්න	න්	න්	स्व	sva	ස්ව	ස්ව	ස්ව
न्ह	nha	න්හ	න්	න්	स्स	ssa	ස්ස	ස්ස	ස්ස
प्प	ppa	ප්ප	ප්	ප්	क्ष	kma	ක්ම	ක්ම	ක්ම
फ	ppha	ප්ච	ප්	ප්	क्ष	hva	ච්ච	ච්ච	ච්ච
ब्व	bba	බ්බ	බ්	බ්	ह	lha	හ්	හ්	හ්
भ	bbha	බ්භ	බ්	බ්	म्ह	mha	ම්භ	ම්භ	ම්භ
व्य	bya	බ්‍ය	බ්	බ්					
ब्र	bra	බ්‍ර	බ්	බ්					
म्प	mpa	ම්ප	ම්	ම්					

CONSONANTS WITH FINAL VOWEL SYMBOLS.

DEVNAGARI क् क का कि की कु कू के को क्

ROMAN . k ka kã ki kî ku kû ke ko kã
ka

SINHALESE ක් ටා ආ භි භී භු භූ භෙ භෝ භා.

BURMESE က် က ကာ ကိ ကီ ကု ကူ ကေ ကော ကံ

SIAMESE ก ก กา กิ กิ กู กู เก เก ภา ภา

BRÄHMI + † ‡ † ‡ † ‡ † ‡ †

Similarly follow up with other consonants

Exceptions: Devnagari क् and not क्

Sinhalese ක් ක් ක් ක් ක් ක් ක් ක් ක්

ਨਮੋ ਨਮਸ਼ ਭਗਵਤੋ ਅਰਹਤੋ ਸਧਾਸਮੁਦਯਾ।
Name nama bhagavato arahato sammasamuddaya

කාමො කසිස භගවතා භික්ඛො භව්වත්ථිසුඛසි.
කාමො කසු භගවතො භික්ඛො කසුභව්වත්ථිසු.
කාම කසිස භගවතා භික්ඛො කසුභව්වත්ථිසු.
කාම කසු භගවතා භික්ඛො කසුභව්වත්ථිසු.

CORRIGENDA

F B = from Bottom R C = Rt column L C = Lt Column

P No	Line No	Words incorrect	Words correct
8	9 F B	folllning	following
11	12 F B	अववद्	अवदति
14	13	[स्पृश्यति]	[स्पृशति]
29	11	परि (Peri)	परि
29	21	ruels	rules
36	14 R C	सन	मघ
46	12	बहु	बहु
46	12 ~4	पेसावते	पेसायन्ते
47	4	§ 49 and § 55	§ 40 § 49 and § 55
54	Add after 5	इ to go has no forms of Past tense	
56	1	उद्धनतो	उद्धनतो †
56	11	न	ना
58	3 F B	गच्छु अगच्छु	गच्छु अगच्छु
58	4 F B	अहर	अहर
58	8 F B	दसेयु	दसेयु
61	4	दुस्त्रा	दुस्त्री
61	1 F B	धम्म	धम्म
66	8 L C	पुरिसत्तम	पुरिसुत्तम
66	5 F B	संक्रिलिस्सति	संक्रिलिस्सति ॥
86	15	खे खेत	खेत
90	10	he	the
95	4 F B	जय	जय
98	16	७ त चे	७ मचे
117	12 F B	कतम	कतम
118	11	विलज्ज	विज्ज
126	11 F B	पटवमय	पटमय

CORRIGENDA

F B = from Bottom R C = Rt column L C = Lt Column

P No	Line No	Words incorrect	Words correct
8	9 F B	* follning	following
11	12 F B	अववद्	ओवदति
14	13	[स्मृश्यति]	[स्मृशति]
29	11	परि (Peri)	परि
29	21	ruels	rules
36	14 R. C.	संज	सद्य
46	12	यहुं	यहु
46	12 * 4	पेसीयते	पेसीयन्ते
47	4	§ 49 and § 55	§ 40, § 49 and § 55
54	Add after मू	ह to go has no forms of Past tense	
56	1	उद्धनतो	उद्धनतो †
56	11	न	नो
58	3 F B	गच्छु, अगच्छु	गच्छुं, अगच्छुं
58	4 F B	अहर	अहरं
58	8 F B	देसेयु	देसेमुं
61	4	दुक्खो	दुक्खी
61	1 F B	धम्म	धम्म
66	8 L. C	पुरिमत्तम	पुरिमुत्तम
66	5 F B	सकिलिस्सति	सकिलिमिस्सति ॥
86	15	खे खेत्त	खेत्त
90	10	he	the
95	4 F B	जेय्य	जेय्य
98	16	७ स वे	७ सचे
117	12 F B	कतमं	कतम
118	11	किलञ्ज	किञ्ज
126	11 F B	पटवमय	पटमवय